THE JAPAN MAGAZINE

A REPRESENTATIVE MONTHLY OF THINGS JAPANESE

Contents for Deceember, 1916

MASTERPIECE BY HOGAI KANO	Frontispiece	
HOGAI AND GAHO	Dr. Fujioka	441
CITY OF KOCHI	S. Ishiwata	447
PRESENCE OF MIND	Dr. Fukurai	450
OSAN AND HANSHICHI (A NOVEL)	Bakin	457
THE HOGEI CIVIL WAR	T. Okamoto	462
ICHIZAYEMON MORIMURA	M. Yokoyama	465
FORESTRY IN JAPAN	T. HONDA	469
EAST AND WEST	G. Takahashi	472
MONJU BOSATSU	N. Tsuda	477
NATIONAI EXPANSION AND THE RACE PROBLEM	Dr. K. Ukita	479
GHOST STORY LITERATURE	F. Yamazaki	484
TOMBS OF TOKYO	M. Yoshikawa	489
AROUND THE HIBACHI: A CHAMPION	Anon	493
CURRENT JAPANESE THOUGHT:		
1. An Allies Number		
2. The Genro		
3. New Premier		
4. The New Cabinet		
5. Russia		
6. China		
7. Future of the Pacific		
8. New against Old		
9. Issue with America	The Editor	495

PRESIDENT S. Hirayama — MANAGER Y. Nakatsuka — EDITOR Dr. J. Ingram Bryan

Subscription

In the Japanese Empire, per year in advance . . . . . *Yen* 5.00
In Froeign Countries, (post paid) per year in advance . . . " 6.00
Single Copy, 25 cts., 1/ . . . . . " .50

Foreign subscribers should remit by P.O or express money order, to The Japan Magazine Co. The Japanese *yen* is equivalent to fifty cents U. S. currency, or two shillings English currency
Published by The Japan Magazine Co., 3, Itchome, Uchisaiwaicho, Kojimachi, Tokyo

Agents

Brentano's, New York & Paris
Maruzen Company Ltd., Tokyo
Kawase Nisshin-Do, Kobe
Khoo Hock-Tye, Penang, Straits Settlements
Yorozu & Co., Sacramento, Cal.
M. O. Wolff, Petrograd & Moscow
Smith & McCance, Boston, Mass.
E. L. Morice, London, W. C.
Federal Rubber Stamp Co., F. M. S.
Kyo-bun-Kwan, Tokyo
Kelly & Walsh Co., Yokohama & Shanghai
G. T. Marsh & Co., San Francisco, Cal.
Tract & Book Society, Bombay, India
N. S. W. Bookstall Co., Sydney

ALL RIGHTS RESERVED

Digitized by Google

JIBO KWANNON, BY HOGAI KANO

Digitized by Google

THE JAPAN MAGAZINE

VOLUME SEVEN DECEMBER, 1916 NUMBER EIGHT

HOGAI AND GAHO

By DR. FUJIOKA

DURING the political struggles of the Meiji Restoration the attention of Japan was diverted from art. This deprived artists of a means of livelihood and relegated them to an inferior and unenviable position. With the approach of more settled government and the establishment of a system of national education the subject of art became again interesting, as may be seen from the first domestic art exhibition which was held in 1877, followed by a similar one in 1881, both of which showed distinct traces of artistic revival and appreciation after a period of decline.

The power of self-recovery thus indicated was something remarkable, considering the discouragements. Under influence of a mania for foreign things and ways the people were really incapable of devoting practical attention to anything purely Japanese. Even the Premier of Japan joined in a fancy ball at the Peers' Club, wherein grave and sober statesmen dressed themselves in the most ridiculous costumes in the belief that they were imitating the wisdom of the west and setting an example to the nation in modernization. It was a time when foreign art was preferred to all products of native genius. A reaction set in time; and then the cry was raised for preservation of national characteristics, and more attention was given to Japanese art.

It is remarkable that in this idea Japan was greatly helped by a foreigner, the late Professor Fenollosa, a graduate of Harvard University, who became a member of the staff of the Imperial University, Tokyo. He was a great admirer of Japanese art and made it known to the world. This awakened the people of Japan to a realization of their art treasures and led the Government to establish the Academy of Fine Art in 1888, with Mr. Kakuzo Okakura as director, who, together with Professor Fenollosa, did a great deal toward

Digitized by Google

creating renewed interest in Japanese national art. Two artists came under the influence of Director Okakura and Professor Fenollosa and acted as forerunners in the national art revival; and their names were Hogai Kano and Gaho Hashimoto.

Hogai was a retainer of the Nagato clan, and his family had served the feudal lord as artists. Young Hogai studied under Masanobu in his early years, and later became a promising pupil of the school, along with Hashimoto. Hogai's talent was of an independent turn and led him into lines marking a wide departure from the Kano school. The school of Masanobu Katsukawa was related by family to the Kano school, and was called the Kobikicho school, having long enjoyed the favour of the Tokugawa government. The Kobikicho school carefully observed the rules of the Kano school, as all not doing so were expelled. The famous painter, Hokusai, was formerly of the Kano school, but had been ejected because he departed from the rules in his pictures. Hogai also began to set the rules of the Kano school at defiance and many of his fellow artists were offended at his independence, but owing to his genius they could not very well afford to lose him. During the period of the Meiji restoration Hogai could not make enough from his brush to keep body and soul together, and so he obtained means of livelihood as a government official. He also suffered from lung trouble and had rather a tough time of it altogether. In 1882 he received an order from Prince Shimadzu to paint the manners of the Kamakura period, and this did something to help him in getting a living.

Hogai's picture at the exhibition of 1877 attracted little attention, and no one would offer anything for it. At the exhibition four years later he was awarded a low class for his two paintings, the one representing a landscape and the other a horse under cherry blossoms. Professor Fenollosa was deeply impressed by the art of Hogai, and after the exhibition he visited the artist and discussed art with him for many hours. The two were of one mind on the subject; and after this Hogai set himself in earnest to bring about an art revival in Japan. He worked hard for the establishment of the Fine Art school, and died in 1888 just as he was to have become one of the instructors in the new school.

Hogai's creations in landscape painting were a happy departure from the Kano school; they were more vivid and created

Digitized by Google

a more definite impression as to what the artist saw or aimed at, and the effect is beautiful and tender. In portraiture and the manipulation of colours Hogai was unexcelled. When Hogai was assured that, although colour formed the chief effect in occidental painting, it could not be well used in Japanese painting, he only laughed and said it was impossible in Japanese painting only because it had never been sucessfully tried. The result was his picture of the two Deva kings catching a devil, which struck Japanese eyes as very strange, but the colours alone were enough to indicate the brilliancy of the artist. The pictures made for Prince Shimadzu are now in possession of the Imperial Household, and that of the Two Deva kings after the Devil is in Boston. The famous Hibo-Kwannon from the brush of Hogai is in the Tokyo School of Fine Art, and represents one of his most ambitious efforts on canvas. It was completed but five days before his death. Though only a sketch, it shows how he racked his brain to express the idea of a goddess portraying supreme benevolence and divine gentleness. No wonder that it is looked upon as the best Buddhist painting since the time of Tanyu Kano.

Gaho was the son of an artist named Yoko Hashimoto of the Kawagoe clan in the province of Musashi. He was born in old Yedo and, like Hogai, became a pupil under Masanobu Katsukawa. He had the same difficulty as Hogai in earning a living, working as a draftsman in a government office. He kept his mind on art, however; and when the Tokyo School of Fine Art was established, Gaho became one of its teachers. Such modern masters of the brush as Taikwan Yokoyama, Kanzan Shimomura and the late Shunsho Hishikawa were all his pupils, and there is hardly an artist in Tokyo that does not owe something to him. He and Mr. Okakura of the Tokyo School of Fine Art were of one mind; and when the latter seceded from the institution and set up the Bijutsu School of Fine Art Gaho went with him and became one of the pillars of the new institution.

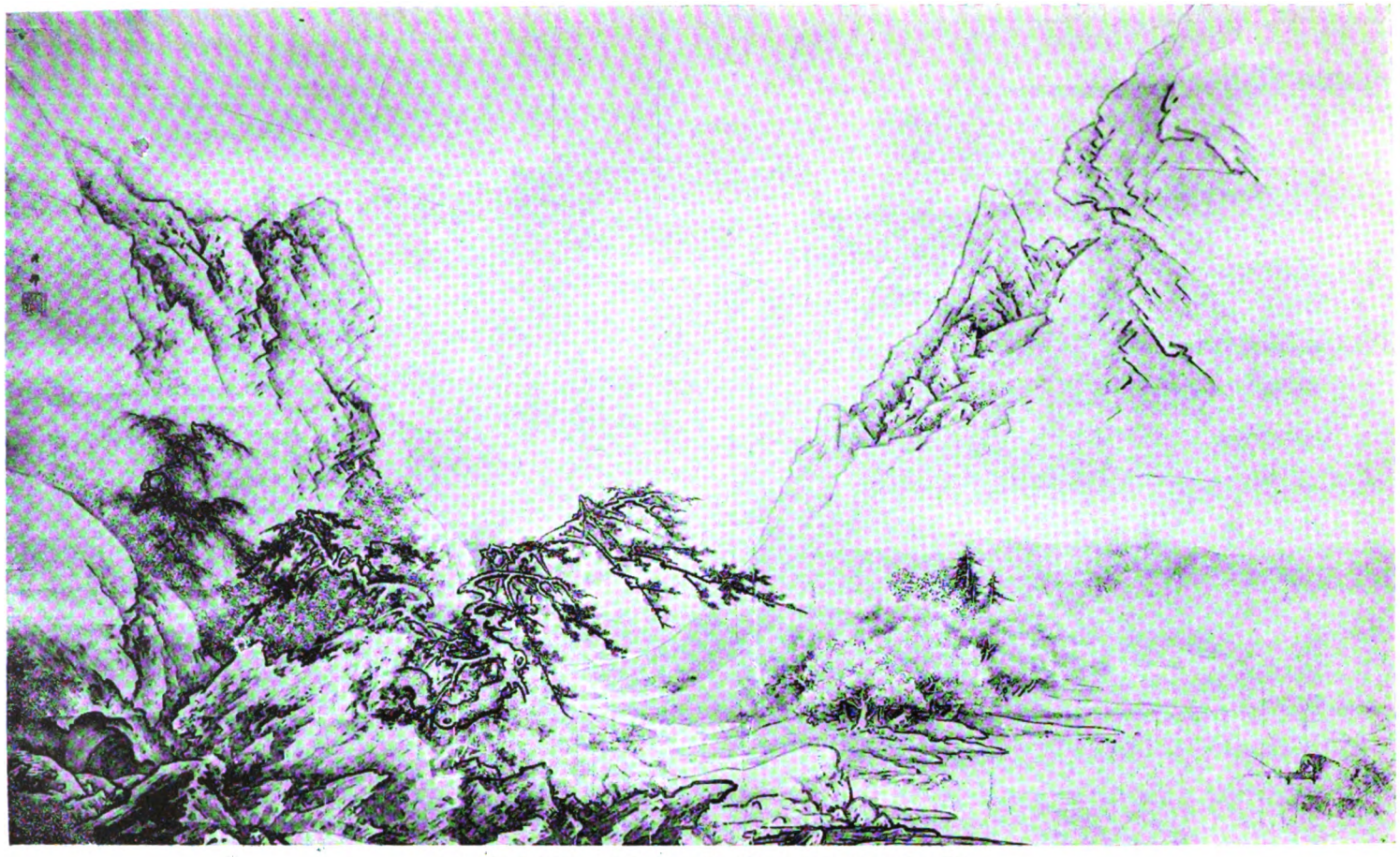
Gaho was a much more conservative artist than Hogai; but then Hogai was a bit of a radical and often went too far. Gaho always endeavored to be cautious and to make sure that every change or departure from established usage was a real improvement. His forte was landscape painting; in portraits he was less successful. Gaho was an earnest student of all the painters of the past,

Digitized by Google

trying to learn something of excellence from each. In the art exhibition of 1895 he showed the picture of a fight between a lion and a tiger which commanded much admiration for its boldness and successful use of colours. In the year 1908 Gaho passed away at the age of 74. The Bijutsu school which he founded has been restored and kept alive by his pupils, Taikwan and Kanzan; and its exhibition of pictures at Uyeno this year is said to equal that shown annually by the Department of Education.

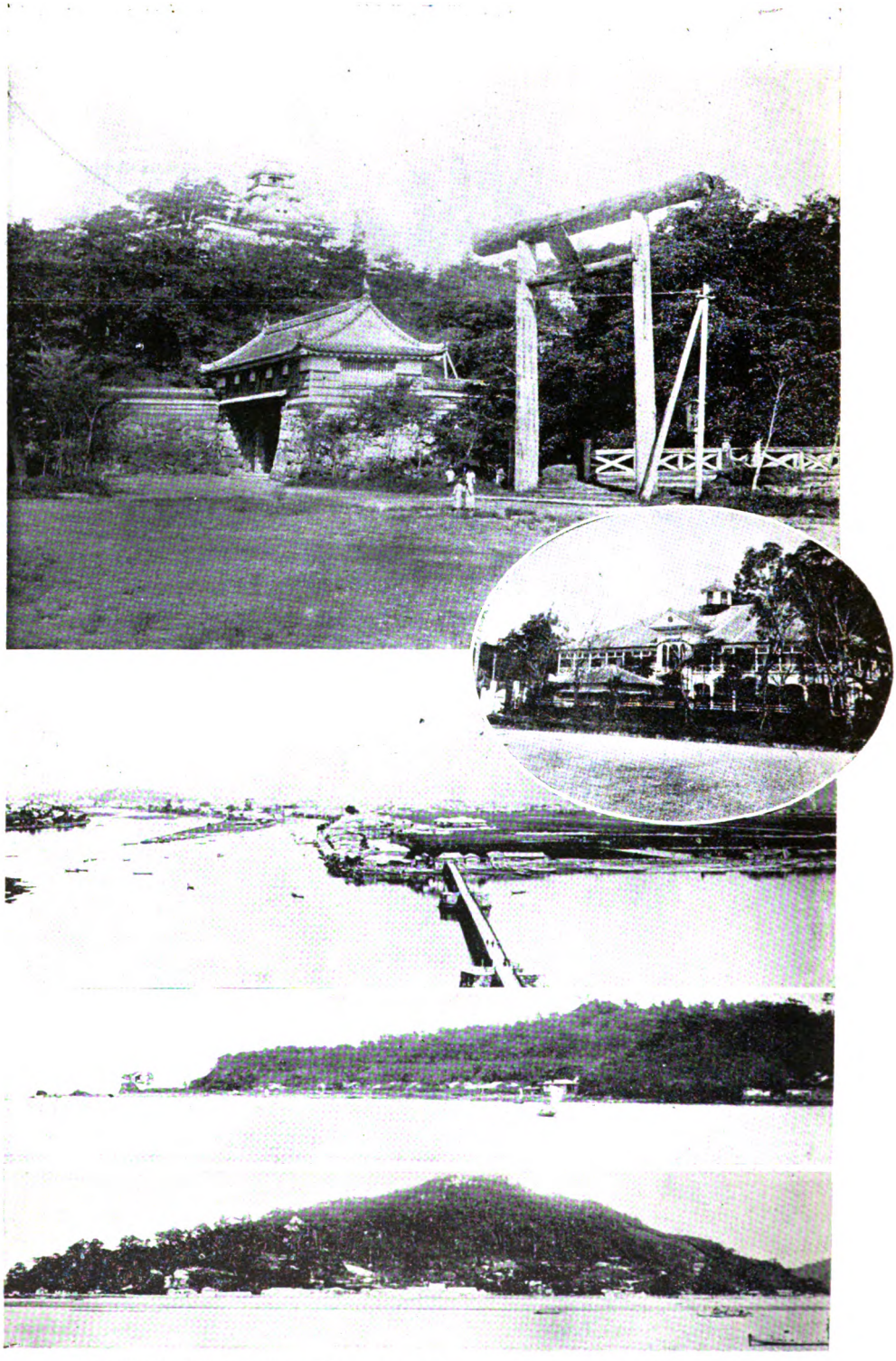
These two artists were the founders of the modern school of painting in Japan. The one bold and adventurous, was yet rich in creative power and unfinished achievement, while Gaho's works are like jewels, things complete in themselves and with a wealth of tenderness and dignity. Admiration, as is often the case, came to these artists late; and having received little encouragement in the days of their strength they have left few works behind them; but the few examples of theirs that remain are of inestimable worth and give them a permanent place among the great artists of Japan. Any piece from the hand of either Hogai or Gaho now commands a fabulous sum.

Digitized by Google



A MOONLIGHT LANDSCAPE, BY GAHO HASHIMOTO

Digitized by Google



KOCHI PARK, PREFECTURAL OFFICE, AND OTHER KOCHI SCENES

Digitized by Google

CITY OF KOCHI

By S. ISHIWATA

KOCHI is the chief city of the province of Tosa which forms the southern boundry of the island of Shikoku. The city is situated midway along the coast of the province, being connected with the harbour of Urato, with the rivers Kagami and Enokuchi winding through the town. For some two miles or so around the city the land is level. The population of Kochi is now about 38,000.

One of the most interesting features of the city is its public garden, extending out from one corner of the town. The garden is on the site of an ancient castle with the establishment of which the city took its rise. The place was formerly known as Otakasaka hill, from the famous royalist Otakasaka Matsumaru, who built a castle there and opposed the invading forces of the Ashikaga shoguns, as he belonged to the Nancho, or southern party. The castle was taken possession of by several rebel chiefs in succession and became a great stronghold. In the 16th century a general of Hideyoshi, named Chosokabe Motochika, occupied the castle, and later Yamanouchi Kazutoyo removed there from Kakegawa in the province of Totomi; after which the city began to grow and prosper.

The new lord permitted citizens to erect houses right under the walls of the castle; and the first 7 machi of the town soon increased to 25. The streets in the vicinity of the castle are quite straight, but grow more irregular as they recede so as to prevent an enemy from approaching the castle directly. The city was at first for the most part a military town; but it has long since become a center of commerce and trade for that part of Shikoku, especially for the staples of the province, which are paper and silk yarn, amounting to over 5,000,000 *yen* and 2,000,000 in value every year. The city also exports large quantities of *katsuo-bushi*, or dried bonito, and also a kind of pearl. The principal buildings of the city are the prefectural government offices, the law courts and the forestry office.

The Fujinami shrine stands near the old castle, a little to the eastward, and is dedicated to the spirit of Yamanouchi Kazutoyo, the first lord of that clan, and his wife and their son, the second lord, being erected by the latter. The shrine is beautifully situated in a grove of ancient cryptomeria trees. At the front stands a bronze statue of the first ancestor of the clan, Kazutoyo: he was one of the first vassals of the great Oda Nobunaga, after

Digitized by Google

whose fall he served the still greater Hideyoshi; and he lived even to serve Tokugawa Iyeyasu. Those familiar with Japanese history will remember that it was the wife of Kazutoyo who gave her husband the dowery given her by her family, to buy himself a horse worthy of his prowess on which to appear before his leader on the field of battle. Naturally the bronze statue represents Kazutoyo on his horse and in a coat of armour sacred as an heirloom of the family.

Of the old castle no more than the ruins of the keep now remain to tell of its former greatness. The tower is known as the *Kanrinkaku*, which means house of splendid views; and certainly it commands a very fine view of the environing city. In the city garden where it stands, there is a big pond, beside which still tower high some of the old trees that once shaded the castle.

The Hachimangu shrine on Yamadamachi enshrines the spirit of the Emperor Ojin, the Japanese Mars, or god of war, who was the patron saint of the Yamanouchi family, who called him the Oshiro-Hachiman, of Castle Mars. The Koyaji temple is sacred to the spirit of the famous Kobodaishi, founder of the Shingon sect of Buddhism, who was a native of the province of Sanuki in Shikoku. The people of Kochi asked of the main temple at Koyasan permission to have the spirit of the saint shared with the temple on their town. Consequently a portion of the principal temple was transported from Koyasan to Kochi. The worship of Kobodaishi is most popular in his native province, just as that of Nichiren is most practised in the Hakone region where he was born.

Godaizan park is on a hill eastward of the city about two miles, where the Chikurinji temple stands, founded by the priest Gyogi in the Nara period. The hill is thickly wooded and forms a secluded spot for meditation and retirement amid luxuriant trees, through which roam tame deer unmolested.

Kochi, being an old town and remote from the modern world, is still rich in queer customs and ancient ways. Situated, as it is, at the southern extremity of Shikoku the climate is mild and warm, never seeing snow in winter; it is not unlike the climate of Satsuma in Kyushu. The ancient lords of the place encouraged the people in Spartan habits, which were often stern if not barbarous. Even today the girls of Kochi do not hesitate to go about barefooted. One of the most picturesque customs of the city is the *hanadai*, or flower-car procession, which dates from the triumphal procession of the first lord when he arrived there from the province of Totomi by order of Ieyasu. It has been considerably elaborated since, no doubt, and there is a proverb to the effect that the *hanadai* brings trade to Kochi. It is the only town celebration worthy of mention, and needless to say, it is the event of the year. The car is an immense creation of wood, about 60 feet

Digitized by Google

high, covered with a canopy of red silk; and has galleries whereon beautifully robed dolls sit, representing the historical personages of the feudal family. As the car proceeds it is accompanied by all kinds of music. The attire of those drawing the car is something to see and remember. The various sections of the town vie with each other in producing the most picturesque car-pullers. The lord of the place once sought to restrain the extravagance of the citizens in spending so much on the car, but it had a bad effect on trade and he had to yield. Since the erection of telegraph and telephone poles and their wires in Kochi the height of the *hanadai* has had to be modified, to the great disgust of the citizens; but it still remains the specialty of Kochi.

During the celebration of the anniversary of the Fujinami shrine there is a great military procession, representing the samurai classes, who believe that they receive protection from the deity honoured there. They all turn out in their several coats of arms and make an imposing procession. These taking part are descendants of the old warriors of the clan, who seek in this way to honour the memory of their former liege lord. There is a sword dance, in which the dancers hold in one hand a general's baton and in the other a sword, facing one another and dancing to the sound of bells and war drums. The swishing and the swiping of swords seem rather dangerous, but no accidents ever occur.

The people of the province of Tosa are very fond of the ancient sport of dog-fighting, already described in the account of Japanese dogs published in the JAPAN MAGAZINE. Such customs show that the old war-spirit still survives to some extent in that part of Japan. The Tosa men are famous in Japanese politics for their stern independence and invincible spirit. One of the most distinguished of Tosa men is the aged Count Itagaki, leader of liberalism in Japan. The party has now fizzled out into the Seiyukai party. Another great Tosa man is the Hon. Kataoka Kinjichi, formerly President of the Imperial Diet, and General Tani, a veteran officer of the Satsuma rebellion when he defended Kumamoto castle. These men were all born in Kochi.

Digitized by Google

PRESENCE OF MIND

By Dr. T. FUKURAI

THE cultivation of presence of mind has long been practised as an art in Japan. The idea of immovableness of spirit has always been a feature of the Zen sect of Buddhism. Musashi Miyamoto, a famous fencing master of ancient times, used to pride himself on being immovable as a rock. Once he laid before Loud Hosokawa a paper outlining what he regarded as the most important elements in strategy, among which he included firmness of spirit: *iwa wo no mi.* It means a mind large and strong and not easily shaken in its resolution; it is a mind equal to every emergency. Bold resourcefulness was to him a virtue much to be cultivated.

In modern Japan this virtue is known as *tanryoku*, or the opposite of recklessness. It will be remembered that Confucius warned men against rashness and the duty of minute carefulness in everything. What the Zen sect of Buddhism means by *Fudoshin*, which is the same idea, is rather difficult to explain in English, but it suggests something firm as a mountain in the face of emergency, yet, like the sea, able to adapt itself to the needs of the moment. And yet the whole meaning of Fudoshin or *tanryoku* is not coveyed by the above explanation.

It may, perhaps, be best illustrated by telling a story. One day Lord Hosokawa asked the famous fencer, Miyamoto, to talk to him a little about the immovable spirit. The man replied that it was easier to possess it than to give an account of it. He suggested that the great man should ask Motomenosuke Terao, a disciple of Miyamoto's, to explain the *iwa wo no mi.* Terao was accordingly summoned; and when he appeared Miyamoto, his master, addressed him and said: "Motomenosuke, you are ordered to commit *seppuku.* Be ready!" The apt pupil never moved a nerve, but received the message as calmly as the most common announcement, saying he would be ready in a few minntes. Then he left the room. Miyamoto turned to Lord Hosokawa and remarked: "There is what is meant by *iwa wo no mi!* The *daimyo* was deeply impressed by this incident in which he saw a living example of *tanryoku.*

When the priest, Shinetsu, of the Ming dynasty, visited Japan, he was a guest at the mansion of Lord Mitsukuni of Mito; and the latter, anxious to test the priest's presence of mind, invited him to a feast, and arranged that the very moment the priest was placing a cup of saké to his lips a cannon should go off just outside the door. But the priest paid no more attention to it than if it had not happened. Those who expected him to show some sign of shock and to spill the saké, were disappointed. The lord of Mito apologized for the report of the great gun and remarked that the soldiers were always practising. To get equal with his host, just as the lord was about to take a sip of saké the priest shouted at him, "katsu!" a custom of the Zen sect

Digitized by Google

in testing the spirit, and the great *daimyo* was so astounded that his hand trembled and he spilt some of the liquor, at which he was not a little displeased. But the priest cared nothing for that.

But *tanryoku* is something more than mere absence of fear or shock under stress; it includes resourcefulness of mind as well. There are times when not to be frightened is to be reckless. Presence of mind means that one should always do his best in emergency. One must not only be above fear in case of danger but he must be able to escape the danger. Miyamoto, the celebrated fencer, used to say that for *tanryoku* the sword was useless, and in his later years he never carried one. One of his pupils who thought this was mere pretence, once resolved to test him; and one evening while the teacher was resting on the varanda the young man suddenly jumped on the seat beside him brandishing a sword, but the old man simply jerked away the seat on which the man was standing and so the aggressor was knocked down.

Oishi, the leader of the famous 47 *ronin*, was noted for his presence of mind. He never wasted his talent and strength where they were not wanted; he was an economiser of virtue and genius. He always used his powers in the most economical way. He was often very sleepy-looking and apparently unprepared, but when the vital moment came he was always ready. Sometimes those who have the firmest minds appear very absentminded. It is no use to waste extraordinary power on ordinary things. When Oishi's party of *ronin* broke into the apartments of Kira to despatch him, the man could not be found, but the masterfulness of their leader soon found the victim and did for him. Had Oishi been as nervous as his followers the deed would not have been done. He even took time to extinguish the candles burning in the apartment lest they might cause a fire. Oishi was a good example of the *tanryokn* spirit all through.

The first condition of cultivating this spirit is to bear in mind the necessary things for each day's duty. Once, when a youth in China asked a famous Zen priest to teach him the doctrines of the sect, he said it was not taught but *lived*, and that the youth should begin by taking ten minutes for meditation every day. If a man always thinks about what he is going to do, he will be able to do it better; and such a habit is of inestimable value in time of crisis. Once when I was stopping at a hotel in Hikone the landlord told me that it was his custom not to rush out of the house like others on hearing the fire-alarm, but always first to take a drink of cold water and stamp about for a few moments like a wrestler, so as to go out with a collected mind. Thus he moved cautiously and successfully amid the rushing crowd while many others were running madly about and being knocked down.

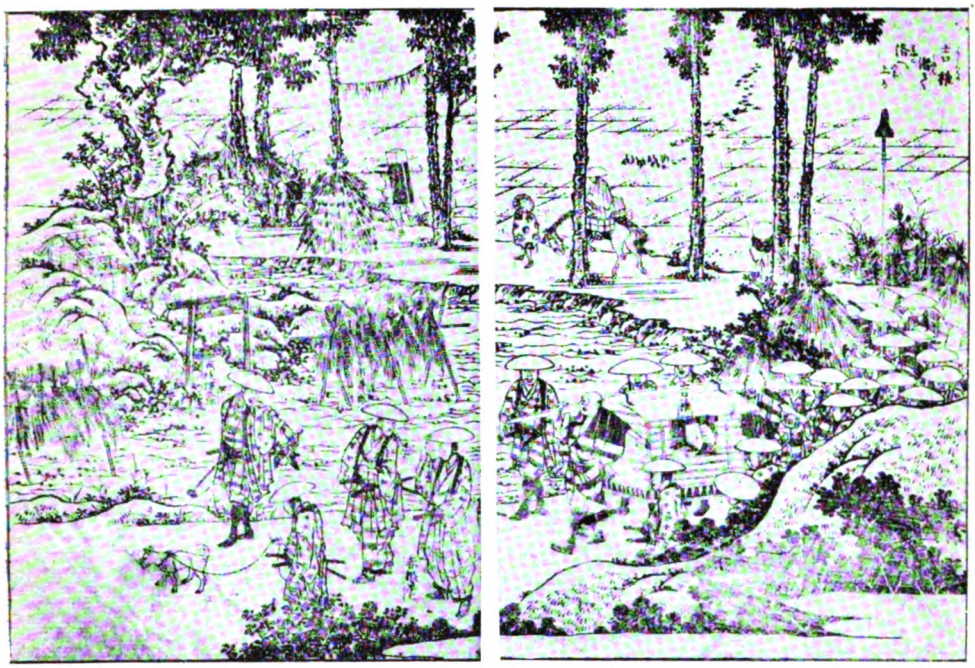
Digitized by Google

In cultivating presence of mind attention to the voice is of some importance. Men without presence of mind speak from their teeth and mouth but those who have duly cultivated this virtue speak from their throats and lungs, using the diaphram. All who contemplate a business career should devote some time to cultivating presence of mind, especially their voices, which they can do by practising songs. The tea-ceremony, which some fancy now out of date, is useful in promoting presence of mind. The busier a man is the more he has need to develop presence of mind. All the furniture and utensils associated with the tea-ceremony require careful use lest they be injured, which is good practice in teaching self-control and the *iwa wo no mi* spirit.

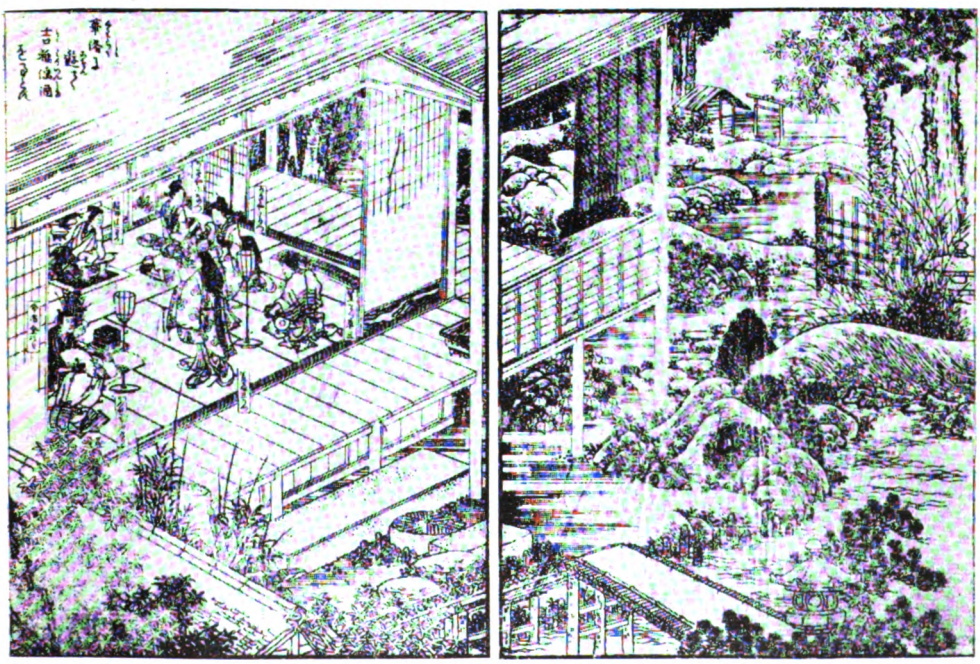
When Hideyoshi ordered Kiyomasa to kill Senno Rikyu it was found that the latter was just taking out his tea things for the ceremony when Kiyomasa entered the room. Kiyomasa attempted to thrust him through with a spear, but Rikyu, who was at that moment lifting a tea cup to his lips, dodged the spear and then finishing his sup of tea, dealt with the aggressor afterwards. It is really a mistake to regard ceremonial tea as a pastime. It is an education of the spirit. The ceremony as practised by the Ogasawara school is special beneficial to the spirit. One has to walk in harmony with one's breathing; and sit in such a manner as to strengthen the bowels and give them vigor; one must not look around or unnecessarily move the body. This contributes very appreciably to the spirit of *tanryoku*. Anything that cultivates carefullness and exactitude is good for the training of the spirit.

Perhaps the most efficacious way of cultivating *tanryoku* is by practising *Za-zen* under the Zen sect of Buddhism. Great men have found this practice of mediatation very helpful, and some have done so every night in the temple for long periods. Once when lord Tajima was angry with a priest who had called him names, he jumped up and drew his sword, challenging the priest to combat, but the latter, unmoved, simply replied that, as he was priest, he had no weapons; but he stood up and said he would use his *hosui*, a kind of brush carried by priests of higher rank, which the priest used so skillfully in warding off the attacks of the *daimyo* that the latter threw away the sword and apologized for his temper. Then the priest explained that the reason why the lord could not touch him was because of *Za-zen*, which enabled a man to escape the dwelling mind and have full control over his spirit.

Digitized by Google



YOUNG LORD YOSHIWAKA SETS OUT FOR KYOTO

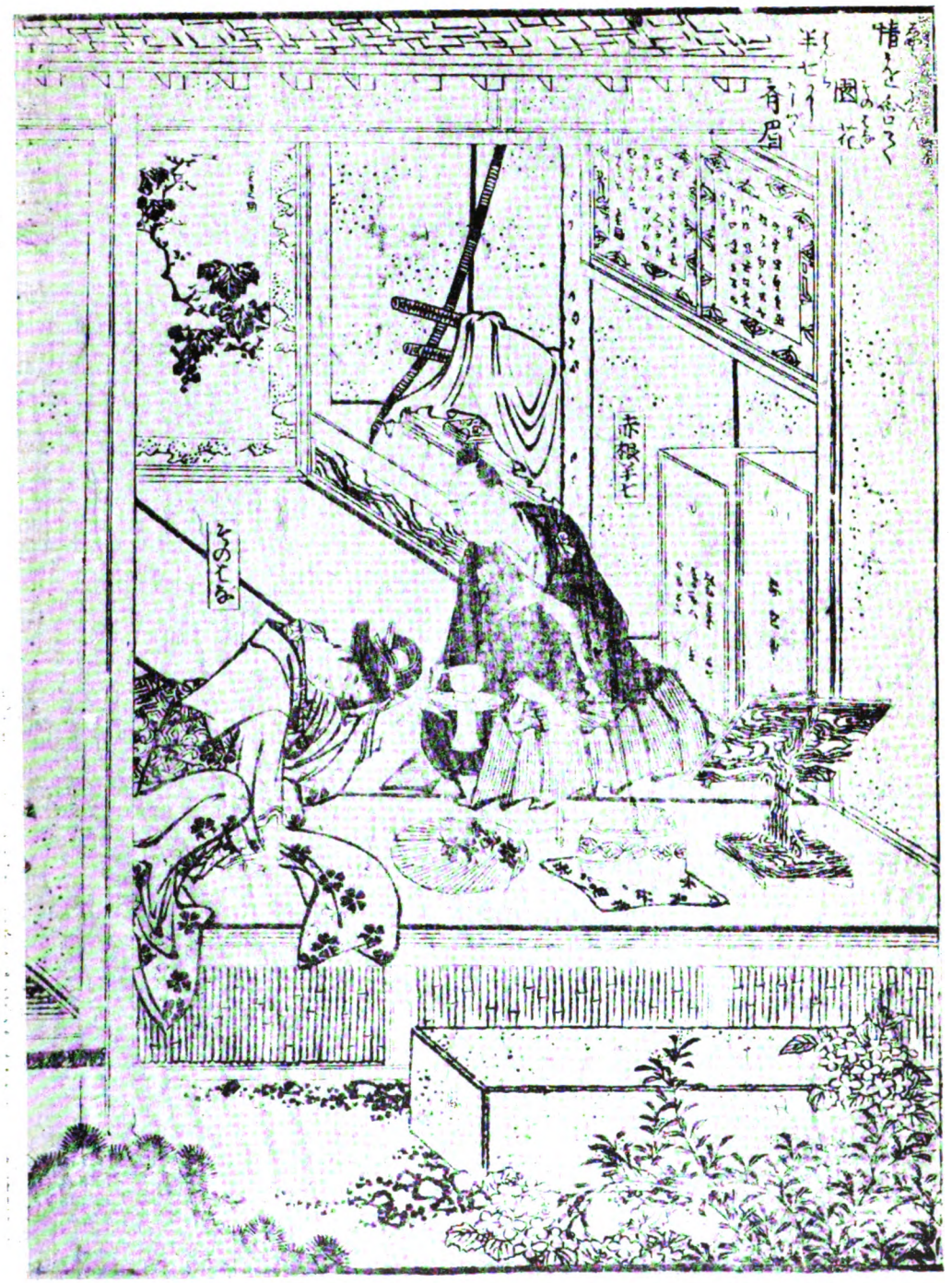


YOSHIWAKA INDULGES IN GAY LIFE AT THE CAPITAL

Digitized by Google

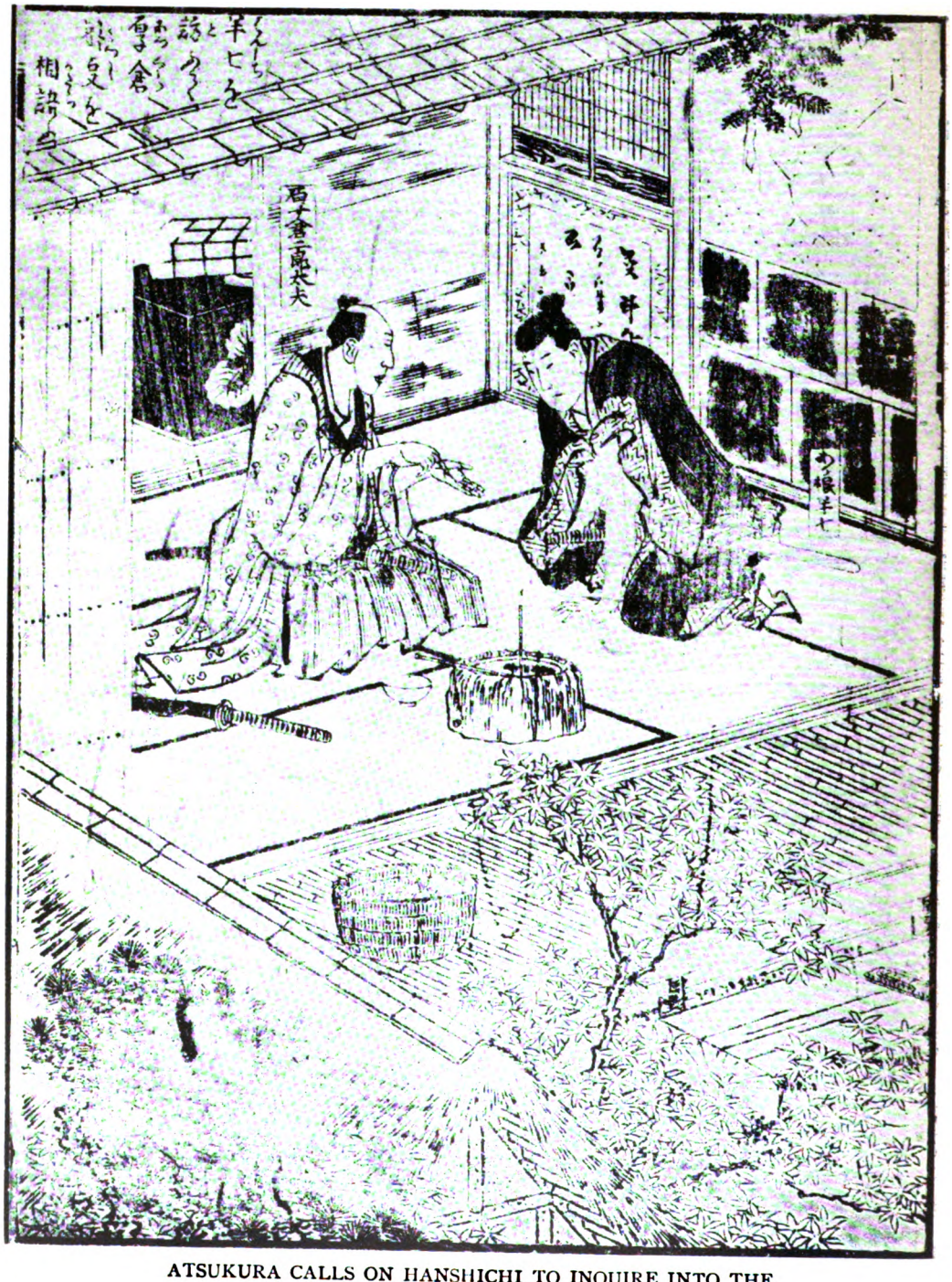
SHIKINAMI, THE MOTHER OF SONOHANA, LISTENS TO HER CONVERSATION WITH HANSHICHI

Digitized by Google



HANSHICHI TALKS WITH HIS WIFE, SONOHANA, AND TELLS HER
THEY CAN NEVER BE ONE FLESH

Digitized by Google



ATSUKURA CALLS ON HANSHICHI TO INQUIRE INTO THE
BEHAVIOUR OF THE YOUNG LORD YOSHIWAKA

Digitized by Google

OSAN AND HANSHICHI

A NOVEL

By BAKIN

(TRANSLATED BY DR. J. INGRAM BRYAN AND PROFESSOR SHIN-ICHI TAKAKI)

VIII

SECRET OF THE MARRIAGE

KNOWING that his father's desire could not be well resisted, Hanshichi Akane at last consented to have the ceremony of his marriage with Sonohana celebrated, according to the plan of the parents. But at the same time he knew that the real wife of his bosom, whom he had selected and on whom he had fixed his heart, was Osan. Consequently he had his mind firmly made up not to love any other woman, especially as long as the fate of Osan remained uncertain. He wanted to be quite sure that she was not still alive. He was married to Sonohana; but never did he live with her as his wife; yet he was always very civil to her. As the days passed he talked with her pleasantly; and at meals they were as harmonious as could be.

Unaware of Hanshichi's secret trouble Hanroku, the father, observing things only on the surface, thought the couple quite happy, and was much delighted, remarking: "Quite unlike what he was at first, my son Hanshichi now is affectionate with Sonohana. Such amiability on the part of the young couple in my home is to me a felicity that nothing could surpass."

From that time Hanroku still further tried to please Arimatsu Tenzen, fawning on him in an increasing degree. At home he treated his daughter-in-law as if she were an honoured guest in his house. The elder brother of Sonohana came often from Nara and made brotherly calls on Hanshichi. Being thus connected with so powerful a family, no retainer in the province dared slight or insult Hanroku or Hanshichi, but rather flattered them, which was distressing to Hanshichi. Sonohana was not quite satisfied with the attitude of her husband; but she never let on to anybody.

On a calm and pleasant day in April of the same year, Shikinami, wife of Arimatsu Tenzen, went on a visit from Nara to the village of Gojo, with her servants, all proceeding on foot. When they arrived at the house of Hanroku they were informed by a servant that the master of the house was away at Nara on duty, but that Hanshichi and Sonohana were inside. So Shikinami went in, leaving her attendants at the door. She made her way toward the room where she was told the young couple were sitting. There she found Hanshichi reading a book by the window, and Sonohana seated near him, as if she had something to say to him. Deeming it rude to disturb the conversation of the young couple the mother paused a while behind the screen, watching the two and fanning herself with a half-open fan.

Digitized by Google

Presently she saw Sonohana place a cup of tea before Hanshichi. The tea was duly made according to the rules of ceremonial tea and placed politely before her husband, saying, as she did so: "In this pleasant weather people usually go visiting temples and shrines, or to picnic in the hills or fields, but you spend all the time in reading books. I fear that too much reading may impair your health. Please take this tea that I have made, badly as my manner of making is. It may cheer you a bit."

Hanshichi received the cup quietly and took a sip of it.

"As I am off duty to-day, I felt that I had a moment to myself, so I forgot all about the time, having picked up this book. I am not at all tired, I assure you. I fear rather that you must be tired in waiting on me so much."

At this the young wife tried to speak again, but seemed unable to say it, covering her blushes with her sleeve. At last, however, she out with it and said:

"You must not suppose that I bear any hard feelings, though I am so silly as to be unable to divine what it is that displeases you. It is now over a hundred days since I entered this house as your bride; but you do not yet love me really as a wife. You do not ill-treat me, of course; but the distance between us is so great and cold that I would rather be beaten or abused. I have always understood that the bond twixt man and wife is tied by the god of Izumo; and from childhood I have learned that a chaste wife never marries twice. I am quite aware that our betrothal was of our parents' making. If there is anything in my conduct that is unsatisfactory you are at liberty to chastise me. It would at least prevent me from brooding. I have fears lest you have married me against your will and have really your heart set on another with whom you will never break; for you have acted as though hinting to me to leave you, though before people you pretend to be my affectionate husband. Sometimes I weep all night thinking of this. Until now I have kept it all to myself, lest anything I should say might seem resentment toward you; but, as you know, a woman's mind is shallow; and so I implore you to have mercy on me in my deep sorrow;" and then she burst into a fit of weeping.

Hanshichi sighed heavily and said: "It is but natural that you should think me hard, as I have not revealed to you the reason of my attitude. The reason that I have never slept with you since the day we were married is not because I dislike you at all, but because for the sake of pity for you. I have wanted to tell you this sooner; and I hesitate to say it even now. Indeed to tell you fully might be attributing wrong conduct to my father. I had to maintain silence, which made me extremely uneasy. Probably I have suffered more than you over it. But it is impossible to keep the secret longer. You must never tell this to a single soul, however! From childhood I have been betrothed to a certain little maiden. At the deathbed of my departed mother I duly went through the marriage ceremony with the girl. Some years before that, my father accidently inflicted a grievous wound on the father of the child from which he died; and then my father pledged his word to the dying man that he would make me the husband of the orphan girl to atone for what had happened," and so Hanshichi went on and told the whole story. "Such being the case," he continued, "I resisted frequent-

Digitized by Google

ly the command of my father to marry you. But feeling under obligation to your father, Mr. Arimatsu Tenzen, for many kindnesses, my father determined to make me violate my promise and his pledge. The whole thing was terribly difficult for me. I could not on the one hand refuse my father's request, and on the other I could not relieve myself of the obligation to carry out my mother's dying wish and my duty to the girl. The girl was carried away by a wild bear when she was only nine years old. At present I know not whether she is dead or alive. While in this uncertain condition it is clearly my duty not to change my mind in regard to her. So you see I was driven to marry you only to ease my father's mind. If you regard us as man and wife only in name, you will probably so inform your parents and return to them. You are, as you know, still a virgin; you lost no virtue by association with me. I hope now that you understand why I have acted as I have done. I hope you will resign yourself to the impossibility of us living as man and wife together. I am bound to act so in justice to the maid I promised to marry. You may go home to Nara any time you wish. I have no fault at all to find with you. It is because I am sincere that I speak as I do. Do you understand me?"

Sonohana wept as she listened to the low voice of Hanshichi, while he explained to her the situation; and then after a time of silent tears, she said: "Every word of what you have said is right and reasonable. I will go back to my parents at Nara, if it makes you feel not right for me to stay here. It is hard to return to one's parents after so lately promising them never to leave the home of my husband till death; but I believe it due to your sincerity that you cannot live with me as my husband so long as the girl you are engaged to is alive. I should be satisfied to remain only as your friend, and be your wife only in the eyes of the world. But at heart I shall be a nun from this day till death."

It was very difficult for the mother to listen to all this as she stood silently outside the screen; really harder for her than for the daughter there sobbing bitterly by her nominal husband. So mutual and so sincere a confession as she had heard between the two young people so cut her that she involuntarily uttered a cry of dismay and grief, which she tried to smoother but only coughed, betraying her presence in the house. Sonohana and Hanshichi at once straightened up now as though nothing had happened; but they could not hide the marks of tearful eyes and faces.

XI

At the Capital

Just at that moment, Hanroku, the master of the house, arrived back from Nara. "Oh, Sonohana's mother has come," said he as he welcomed her. "What! Has not Hanshichi welcomed you yet?" Shikinami then had to tell him that she had been standing at the entrance listening to the conversation of the young couple inside, for which she apologized and did all she could to conceal her agitation, saying:

"I have only just come, and neither my daughter nor my son-in-law are yet aware of my arrival. As you see me only too often, pray do not go to any trouble about me."

Hearing the voices in the entrance the young couple now hastened out and ushered Shikinami into the guest room.

Digitized by Google

After all were comfortably seated and the greetings had been exchanged, Hanroku said to Hanshichi:

"You are summoned to the residence of our lord to-day on a sudden command. As I happened to be there the order was given to me to convey to you. As you well know, the young son of our lord, Yoshiwaka, is not yet of man's growth and by nature rather an invalid. Though eighteen, he is still very childish. He is of late confined to his room; an attack of consumption, I fear. The physicians have administered various medicines, but all to no purpose. After a consultation, the veteran retainers finally advised the lord to send the youth to some flourishing city where he can see something and find interesting things, spending some time in pleasure. The lord fell in with the idea at once and decided to send the boy to Kyoto, whither he is to proceed incognito with three attendants, Imaichi Zempachiro, Fuse Chokuro and yourself: all young men. They were selected thinking the young lord would feel more at home in their company. So now you had better take care and do your duty with greatest care."

Hanshichi heard this unmoved and bowed acceptance of what was commanded. Then Hanroku turned to Shikinami and said:

"As you have just heard, Hanshichi will be away at the capital until about the end of next fall; and as there is no mother-in-law in this house to keep her company, perhaps you would not mind asking Sonohana to go back with you to Nara and keeping her there until Hanshichi returns. It is indeed fortunate that you are come today."

Now, judging from what she had heard between the two, Shikinami deemed it somewhat unwise to take her daughter away without an understanding, but she at last acquiesced. All this time Sonohana remained with a spiritless expression on her face.....In a few days afterwards the young lord set out for Kyoto accompanied by the three retainers.

Finding herself back in her old home at Nara Sonohana put in unhappy days, living like an invalid, taking to her bed almost every other day. Her mother, who knew the true cause of the trouble, began to feel resentful of the conduct of Hanroku by whose thoughtlessness the loveless marriage had been brought about and her daughters' life ruined. But in view of the sincerity of Hanshichi and the love that Sonohana bore him, she decided it wiser not to act rashly. She, therefore, did not tell her husband what she knew of the secret between the couple, nor did she mention the matter even to Sonohana. She kept it all to herself and pondered it in her heart.

Hanshichi arrived at Kyoto with the young lord; and they established themselves in quarters at a gentlemen's villa which they secured near the Gion shrine in the eastern part of the city. All of them, the young lord as well as his attendants, used assumed names, and, therefore, no one knew that the household contained the young lord of the house of Tsutsui. Yoshiwaka spent his days pleasantly in visiting famous temples and shrines in Kyoto and its suburbs, or making excursions to historical sites; and so his illness passed away ere he was aware of it.

About the middle of July Hanshichi was unfortunately attacked by fever; and so had to ask his lord's leave to live in separate apartments until better, as he supposed it would he rude to be ill with fever in the same house with his lord, which was not by any means too spacious. He lodged in a small house in the Gojo district of the capital, living there with an attendant. The other two retainers informed the young lord of the circumstances and said:

"If we report the illness of Hanshichi they will probably send another man to take his place; but in case the other were not so agreeable to your lordship, the pleasure of the sojourn here would be spoilt. As the fever will be cured in about twenty days it will not be necessary to report the matter to Nara."

To this Yoshiwaka agreed.

From this time onward the other two attendants, Fuse and Imaichi, encouraged the young lord in all sorts of amusements, more to their own liking, inviting to the house famous dancing girls, especially Kasaya Konatsu and her pretty pupil,

Digitized by Google

Sankatsu. Banquets were now the rule day and night.

Yoshiwaka was much attracted by the fair Sankatsu. Imaichi and Fuse soon surmised how the ground lay and attempted to persuade Sankatsu to become their lord's mistress. Now, Sankatsu, who was in reality Osan, at once refused the proposal, being determined to live the rest of her life as a widow, unless she should meet again her betrothed, Hanshichi.

The two retainers, not to be beaten, procured a large amount of money from Nara, with which they tried to tempt Sankatsu; but it was all in vain. The two men finally went to the house where Sankatsu lived with her foster-father Heizo, and tried to prevail on him to use his influence with Sankatsu. He replied that while he allowed his daughter to entertain people by dancing, he did not propose to permit her to sell her virtue. "Sankatsu has a husband to whom she is betrothed," said he, "and she would not consent to your proposal even if I asked her, just as surely as I would not consent to her doing it myself. So you had better be off with you."

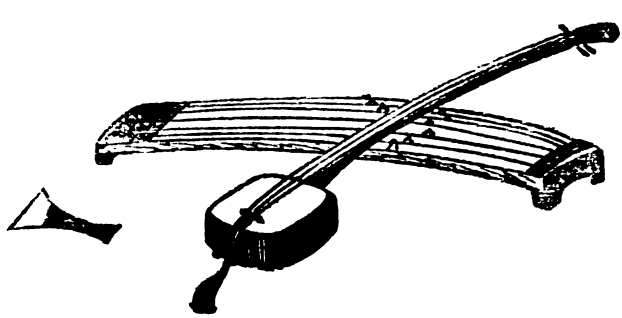
Heizo retired to an inner room for something or other; and while Fuse and Imaichi were alone they scratched their heads, trying to think of what could be done. At last Imaichi remarked: "Well, to tell the truth, though I am trying to get Sankatsu for my master, I am really infatuated with her myself. In fact I would even give my life for her. I have my mind made up to kidnap her and clear out to another province. As for you, why, you can take all the money we got from Nara."

"All right," said Fuse. "You take your beauty and get out, and I shall take the money. The bargain is a fair one."

While they thus consulted together there appeared a messenger before the house of Heizo, saying he was from the Premier, Harumoto. He delivered his order: "I am commanded to request that Sankatsu be despatched to entertain important guests at the residence of the premier this evening. Let her be prepared for the palanquin which will arrive later."

So saying, he left the house. Imaichi and Fuse, who heard what was said, proceeded ahead of him, waylaid him and strangled him. They then stripped him, and Fuse kept his robes, the body being thrown into a thicket. Meanwhile Heizo went to the chamber of Sankatsu and delivered her the premier's message. All this was done without the knowledge of any one else, as not a soul happened to pass that way.

(*To be continued.*)



Digitized by Google

THE HOGEI CIVIL WAR

By T. OKAMOTO

THE 7th sovereign of Japan, the Emperor Toba, was born in the year 1103, being the son of the Emperor Horikawa who died in 1107. The young Emperor thus came to the Throne at the age of five; and during his rule of sixteen years the empire enjoyed peace. But in the year 1123, at the early age of 21 the Emperor retired and his son Sutoku, still a child, succeeded him. In that day a retired Emperor still retained powers of sovereignety and exercised his will from behind the scenes, a rule to which the retired Emperor Toba was no exception. In the year 1139 one of the Court ladies, Bifuku-monin, gave birth to a son; and the old Emperor was so delighted about it that he at once proclaimed the infant Crown Prince, and thenceforth set about how he might have the child ascend the Throne, being impatient of the Emperor's Sutoku's delayed retirement. Finally the ex-Emperor deposed the reigning sovereign and placed his latest borne on the Throne instead, the child being then but three years old. The new Emperor was called Konae by name.

Naturally the deposed Emperor was indignant, and the relations between the ex-Emperor and the deposed Emperor became strained. This state continued until 1155 when the Emperor Konae died; and then Sutoku thought that if he could not regain the Throne for himself, he might at least gain it for his eldest son, Shigehito; and the general public seemed to think so too; but a younger brother of the former Emperor, Sutoku, was given the Throne instead and became known as the Emperor Goshirakawa. The choice of the new Emperor was greatly influenced by the lady Bifuku-monin who was the old Emperor Toba's favourite and caused him to believe that the death of the Emperor Konae was hastened by Sutoku. The latter now soundly hated his step-mother for circulating such stories about him and grieved that his father should listen to such falsehood.

In 1156 Toba died at the age of 54; and his favourite lady, still grieving over the loss of her son, the late Emperor Konae, retired to a nunnery. Sutoku then seized the opportunity to raise an army in his out support, determined to remove the Emperor Goshirakawa and place his own son, Shigehito, on the Throne. One of the favourite officials of Sutoku was Yorinaga Fujiwara, a man of unbounded ambition. The elder brother of this man was prime minister, but a superior character to his vain brother, Fujiawra. Fujiwara now attempted to displace his brother Tadamichi as Kwam paku, but failed. He therefore sought the aid of the ex-Emperor Sutoku, and both invited the assistance of Minamoto Tameyoshi who, after a time, consented to join their forces. Tameyoshi was the fourth son of the famous warrior Hachimantaro Yoshiiye, whose other son, Tametomo, had conquered the whole of Kyushu. In addition to the Tameyoshi

Digitized by Google

family, Taira Tadakazu, uncle of the famous Kiyomori, joined Sutoku against the Emperor Goshirakawa, who in turn raised an army to defend his cause. With such stout warriors as Yoshitomo, Minamoto Yorimasa and Taira Kiyomori against him, the Emperor expected no easy task in allaying the rebellion. But the advantage is ever on the Imperial side; and in the battles that ensued, brothers fought against brothers and friends against friends, forming one of the darkest pages of early Japanese history. The Emperor Goshirakawa was against his brother Sutoku, Premier Tadamichi was against his brother Yorinaga, Tameyoshi was against his son Yoshitomo, while Tametomo and Yoshitomo were brothers, and Tadakazu and Kiyomori were uncle and nephew. In Japan a war of kindred is regarded as something awful; but such it was, and fiercely the conflict waged. Some have supposed that various members of the famous families ranged themselves on both sides, so as to preserve a remnant with whichever side triumphed, whereas, had any family been all on one side it would be completely wiped out should that side perish; but this is hardly a sound supposition. Each took his place in the fight believing he was on the right side, independently of family reason.

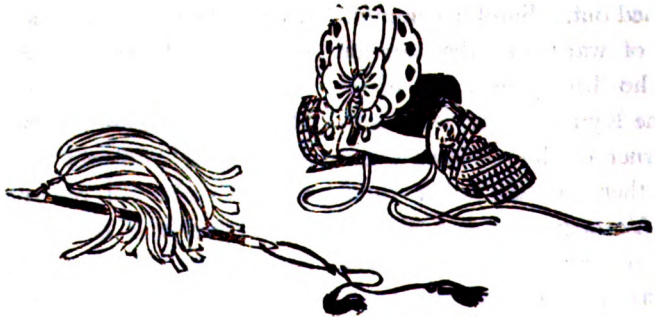
Before the battle began there was much discussion as to how the attack should be carried out. Sutoku summoned a council of war; and the warrior Tametomo, who had gained so many successes in the Kyushu wars, wanted to attack one corner of the enemy's camp at night and then fire the other three corners; but Yorinaga opposed this as adapted only to small battles or skirmishes, whereas the battle awaiting them was an immense issue between two Imperial forces, and he advised waiting until the next day when reinforcements would arrive from Nara and a more extensive and effective attack could be carried out. This view did not please Tametomo, who withdrew from the council remarking that a great battle could not be trusted to the direction of one who did not know the difference between a battle and a court ceremony. Tametomo said that his elder brother Yoshitomo, on the other side, possessed a profound knowledge of war and would soon defeat them if Yorinaga's tactics were adopted. A similar council of war was held on the Government side, when Yoshitomo proposed a night attack, Tadamichi remarking that the proposal should be accepted, as the proposer had a deep knowledge of music and poetry. The Government troops under Yoshitomo and Kiyomori made a night attack on Sutoku and defeated him, proving that war was a matter that had better be left to soldiers. After his defeat Sutoku entered the monastery at Nyoizan and led the life of a priest, as by this means the offences of the noble and the great were always forgiven. Shigehito, the son of Sutoku, also entered the priesthood. Many of the noted names that were forced to surrender did so hoping to find clemency among enemies that were their own relations. Tameyoshi gave himself up to his son; and Tadakazu to Kiyomori; but Kiyomori knew that Tameyoshi would be the future leader of the Heike clan and an invulnerable rival, and so he took measures to see that Tameyoshi should not be spared, and thus Yoshitomo was obliged to sacrifice his own father. Kiyomori also executed his own uncle Tadakazu. Yoshitomo plead-

Digitized by Google

ed for the life of his father, but Kiyomori replied that since he had not spared his uncle, he could not consent to spare another traitor. So Yoshitomo had to witness the execution of not only his father but his brothers Yorikata, Yorinaka, Tamemune, Tamenari and Tamenaka, Tamemoto escaping to Izu, and Sutoku was exiled to Sanuki. As the traitors were executed the supporters of the Imperial cause were duly rewarded, Kiyomori being appointed lord of Harima-Yoshitomo was raised to the rank of Sama-no-kami. But from that time keen rivalry between the Taira and Minamoto clans began and the seed of further trouble was already sown.

Henceforth the administration was in the hands of soldiers. These warrior statesmen belonged either to the Heike or the Genji, as circumstances favoured one clan or the other. The nobles, who had hitherto stood above the warrior class, had now to take a back seat. The military class grew more and suspicious of the inherent strength of the Courtly class who now held official rank only in name. Government by aristocracy gave way to military government. This finally led to the setting up of the shogunate at Kamakura, the military capital. This strife between the army and the people has always appeared more or less. The strife between the Heike and the Genji went on for years, their fortunes rising and falling as conditions favoured or opposed.

The first sign of the supremacy of the military over the civil power was seen in Kiyomori's confinement of the Emperor Goshirakawa; and Yoshitomo who had been obliged to kill his own father, was afterwards slain by one of his own followers. This threw the balance of power on the side of the Heike clan and led to the revolt under Yorimasa who hated the oppression of the Heike. He was, however, defeated and killed. Yoritomo, son of Yoshitomo, raised an army and annihilated the Heike and caused his great military government to be established at Kamakura. He in turn was worsted by the Hojo family which belonged to the Heike side. And the Hojo in turn gave way to the Ashikaga family, who were connections of the Genji. Thus government in Japan from time immemorial has been one of rivalry between clans and great families; and it is so even to-day.



Digitized by Google

ICHIZAEMON MORIMURA

By M. YOKOYAMA

IT is supposed that the reason why many business men in Japan are of doubtful commercial morality is because most of them are of purely merchant-class extraction. Yet one of the noblest and best of Japanese merchant princes is a man thus descended: his name is Ichizaemon Morimura. Like Baron Shibusawa, Mr. Morimura is a commercial magnate of irreproachable character and splendid achievement.

Born in old Yedo in 1839 Mr. Morimura comes of a family that has been engaged in trade for generations, being contractors in arms for the great daimyo houses. Mr. Morimura's father was a man of great strictness of character, and he brought up his son along the same lines. He is believed to have been strongly influenced in character by the numerous samurai with whom he came in contact in munitions. The family being well off, the young man had no hardships in youth, and gave himself up to acquire learning. When Mr. Morimura was sixteen, however, occurred a terrible earthquake in Tokyo, setting fire to the city, when more than 100,000 people lost their lives. In this calamity the Morimura family lost their all. Young Ichizaemon and his five brothers had to turn out and depend now on their daily labour for a living. They first found something to do in the rebuilding of the city, but were often at their wit's end to know how to make ends meet.

Debt piled up and the family was burdened beyond endurance. The young man labored early and late to remove the load and finally succeeded, the new year dawning with the family free of debt. Even to-day Mr. Morimura looks back to that as having been the happiest New Year of his life. With the accomplishment of the Meiji Restoration and the advent of foreigners young Ichizaemon began to realize that the hope of the merchant lay in dealing with foreigners. With this in view he moved to Yokohama, where he opened a general store, importing goods for supplying the interior of Japan. He did a great business importing saddles, the convenience of which he taught to Japanese horsemen and soldiers, the source at first being France; and when the army was being reorganized Mr. Morimura had a great deal to do with supplying arms and ammunition to the troops, making good profits.

When the Keiogijuku University was founded Mr. Morimura's younger brother entered it, and Mr. Morimura told Mr. Fukuzawa, the principal, that he wished his brother to be educated for a merchant. Mr. Fukuzawa remarked that he was much pleased to hear it, as most of his pupils were aiming to become politicians or government officials. The true warrior, he said, was the keen tradesman. The idea of the time was that a merchant required no education; it was a low job. Education was only for statesmen and officials of the Government. Mr. Mori-

Digitized by Google

mura knew better.

When the brother graduated from the Keiogijuku University he was sent to the Eastman Commercial College, New York, after finishing his course at which, he started business in New York, taking up the curio trade then in great vogue. The young man had no little difficulty in carrying on the business in a strange land with small capital; and often he had to sell his personal effects to keep the shop open. Meanwhile the brother in Japan started a tailoring establishment in Tokyo from which he managed to save some 3,000 *yen*, with which he bought supplies for the curio shop in New York. As the supply arrived in time for the Christmas trade the goods were soon bought out; and then a second consignment was sent, which met with like success. Thus the foundation of the Morimura firm was laid.

From that time the Morimura firm, has gone on prospering until now the name is one of the greatest in the commercial annals of Japan. In 1882 Mr. Morimura was made an auditor of the Bank of Japan, an office he filled for 20 years. The Morimura company has contributed greatly toward the establishment of sound commercial firms in Japan. Mr. Ichizaemon Morimura was one of the directors of the Nagoya Pottery Company and saw it reach unparalelled prosperity. The present Morimura firm has a capital of 4,000,000 *yen*, and the Morimura Bank a capital of a half a million *yen*. The firm is taking long and leisurely strides in the business world, as the Japanese say, but the cause of the progress is the character and personality of Mr. Ichizaemon Morimura, whose motto is: No idleness till death.

Mr. Morimura has always devoted much attention to culture of character, and especially to Buddhism, though he has studied the Bible and has a deep interest in Christianity. He is a man who believes that the influence of the human spirit can accomplish wonders. Seeing that the Takachiho Middle School was giving a superior education to boys, Mr. Morimura determined to assist it and he has long done so. He has written a book for young men, entitled "Independence and Self-support," which has exerted a wide influence for good on the rising generation. In his old age Mr. Morimura devotes most of his time to the education of youth and to works of charity. At present he is more widely known for his munificence than for his great business transactions. He has done much to promote the organization of young men's societies and all that helps the formation of character. All who work for the Morimura firm are like one big family, enjoying brotherly intimacy. The firm has a society called the Dojinkai, under the auspices of which members meet once a month to hear lectures from notable authroities, provided by the Morimura firm; and often there are gatherings for music and amusement. If all capitalists were like Mr. Morimura such things as strikes would be unheard of in the industrial world. He is the Henry Ford of Japan.

In his book on "Independence and Self-support" Mr. Morimura says: "Some Company directors are wont to say that certain of their employees cannot be promoted because they are prone to idleness. But idleness is the fault of directors themselves; for idleness in an employee always depends on the character of his master. Assuming an attitude of indifference will not render an idle employee more efficient. Improvement of treatment must always come before one can expect improvement of conduct." These remarks indicate the type of man Mr. Ichizaemon Morimura is.

Digitized by Google

BARON MORIMURA, A MERCHANT PRINCE OF JAPAN

Digitized by Google

UCHIMABE FOREST, AOMORI PREFECTURE

HARIGAOKA FOREST, AOMORI PREFECTURE

Digitized by Google

FORESTRY IN JAPAN

By T. HONDA

JAPAN is a country rich in woodland and forest, more than fifty per cent of the land surface being so occupied, which gives the nation something of a unique position. Everywhere the eye turns in touring about Japan it rests on grove or woodland and often extensive forest country. The mountains of Japan, which form so large a proportion of the total area, are usually covered with trees, a distinction that Japan possesses above most other countries. In fact the Japanese treat trees much as western people do crops. Every available space is planted with trees; and when trees are cut down for the sake of the timber, the land is replanted. It is a work that appeals to the family instincts of the Japanese; for the crop set out by the landowner cannot be harvested by him; he is planting for the next generation or even the one after that. Thus each generation has to provide for the needs of posterity, failure to do which is an unpardonable injustice. Most of the work, however, has to receive the attention of the government; and the Japanese, being human, like other folk, take more interest in forestry the more profitable it appears.

The climate of Japan is well suited to the growth of forests, as there is a warm atmosphere with plenty of rain. Forests flourish so well in Japan, and the undergrowth is often so dense, that the gypsy class take refuge in them and sometimes become outlaws. Not infrequently these wanderers become a tribe and inhabit the forest fastnesses of the country. Like the Indians of Canada they make kitchen utensils of the trees and sell them in adjacent settled communities to obtain the more pressing necessities of life. At times the forest-dwellers of Japan turn to thieving and plunder for a living, and failing in this they become tramps and beggars. These vagabonds belong to no prefecture and come under no police jurisdiction. Usually their crimes are not of the serious kind. They are said to be remnants of the mountaineers of ancient times, who left the service of feudal lords, preferring the independent existence of the wilds.

The Japanese idea of a forest is that of a haunted place; it is not unlike the idea that prevailed in Europe in the days before love of nature became so prominent a feature of national literature. In Japan there are innumerable tales of the queer things reported to happen in the depths of the forest. That monster reptiles inhabit forests is still believed by many Japanese. A forest ranger in the wild district between the provinces of Echigo and Shinano was recently reported to have discovered in a certain pond two such monsters. In one of the ponds, or lakes, he saw a red carp at least ten feet in length. Some time afterwards, during a severe thunder storm, the lake overflowed to such an extent that the dam was washed away. As the water decreased the body of the big fish was left struggling on dry land, where it soon died. The ranger

Digitized by Google

brought one of its scales, which measured two inches across, back with him to show the outside world. As the water in the lake further subsided the ranger saw a toad seven feet high, the appearance of which was enough to frighten a man. This huge amphibian he brought some men to shoot; and since then the place has gone by the name of Weird Pond. It is supposed that the great toad and his equally big companion, the carp, lived in pond for many centuries.

The Japanese use everything that grows in a forest, from the leaves and undergrowth, including the grass, to the limbs and timber of the trees. The bark, fungi, and resin also, play their part in the yield of the forest. The annual value from Japanese forests is as follows:

Timber	¥43,727,000
Charcoal	23,670,000
Sawed lumber ...	23,927,000
R, R. Sleepers ...	2,232,000
Geta wood	2,694,000
Bamboo...	2,516,000

In price there is a vast difference between sawn timber and that in the trunk. A board ¼ inch thick and 24 feet long will cost 85 *sen*, while a log of the same length and diameter would bring only 72 *sen* in *sugi*, a kind of cedar. Export timber is chiefly whole or in plank, sleepers, electric-light posts and going chiefly to China. Exports of timber bring in about 16,000,000 *yen* annually, of whch logs and planks represent 8,670,000 *yen;* tea-chests 1,420,000 *yen;* and 1,620,000 *yen* in bamboo. The annual yield of the forests of Japan in edible fungi is about 1½ million *yen*. Some 930,000 *yen* worth of wood is used annually in thick shavings for making thin boxes, such as are used in carrying lunches and fancy articles. There is, of course, much room for better development of the timber insdustry in Japan. It is no exaggeration to say that Japan ranks first in Asia as a country of forests.

The annual income from the Government forests is about 5,000,000 *yen*, a profit of only about 70 *sen* an acre, which is small compared with the 24 *yen* per acre of a country like Saxony. The difficulty in Japan is want of transportation facilities for lumber, in Japan there are at present some 33 forestry companies promoting the planting and growth of forests as well as the exploitation of them. Some of these undertake all sorts of wood work, from timber to match wood The annual income of all the companies is not more than 70,000,000 *yen* a year. They have a paid up capital of about 6,000,000 *yen*.

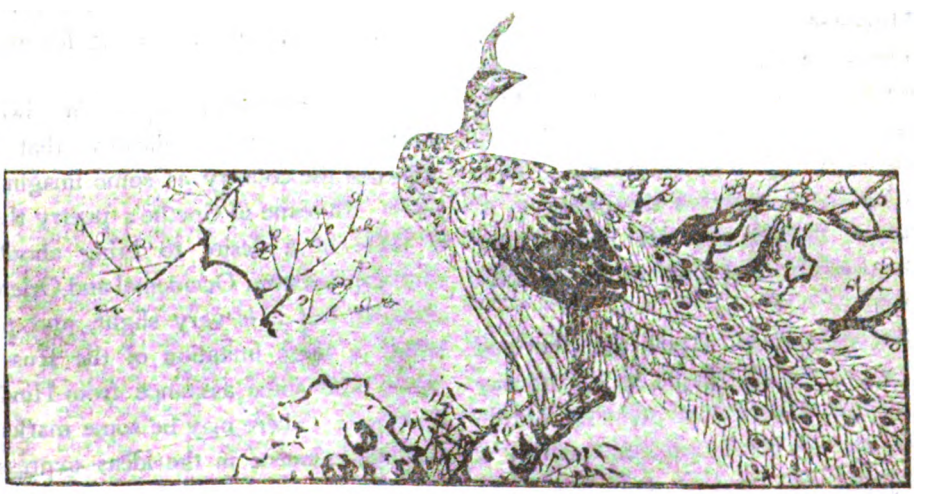
Among the most representative of these companies is the Akita Timber Comany with a capital of 2,000,000 *yen*. There is also the Toyo Company with a capital of 1,550,000 *yen*, as well as the Nagoya Timber Company with a capital of one million *yen*. These were organized after the Russo-Japanese war. The Akita company has its principal yards at Noshiro in the province of Akita with branch lumber yards at Nemuro and Osanai. The company runs an electric power-supplying plant as well. The last dividend of the concern was 42 per cent, thought it was 20 per cent before the war in Europe.

As is well known the Japanese are among the most skilful wood-workers in the world. They finish their houses is plain wood, planed, no paint ever being used to disfigure the natural colour. Trees are regarded as in some sense sacred, and every tree has its personality

Digitized by Google

or spirit. The great National Shrine of the Imperial Ancestors at Ise, known as the *Dai Jingu*, has always been constructed of *hinoki* wood, a kind of cedar; and the edifice is rebuilt every twenty years, the timber being brought from the Government forest on the Kiso mountains in Shinano. But since the timber of a mountain in Formosa has been found far superior to that of the Kiso forest the next rebuilding will use wood from the southern island colony.

Ever since the days of the Heian era the Court nobles have heen accustomed to carry a wooden baton called the *shaku*, which is about one foot two inches long and narrowing towards one end. The piece of flat wood represents the Imperial Sceptre borne by the Emperor on which in ancient times the nobles used to write the business to be attended to; a sort of note book; but it has since become merely a badge of honour or authority. The wood used for the baton was formely that of the yew tree; and that tree came to be called the *ichi-i noki*, or tree of first rank, while the mountain from which the wood was taken came to be known as Kuraiyama, or Rank Mountain, and was in the Hida range. In Tokyo a society exists for the care of historical trees; it is called the *Roju-hosen-kai*, or Society for the Preservation of Venerable Trees.



Digitized by Google

EAST AND WEST

By G. TAKAHASHI

THE subjugation of Greece and the invasion of India by Alexander the Great proved of greater significance in bringing East and West together than as a military or political achievement. It was unfortunate that the great hero died before fully accomplishing the amalgamation of the Orient and the Occident, but traces of the good he did in this direction may still be seen in the literatures of both continents. After Alexander's death no conqueror of similar ambition appeared on the stage of history until the days of Roman supremacy, when communication was opened as far East as China, though nothing definite was done toward drawing East and West into closer contact. During the Mongolian invasion of Russia in the 13th century little was accomplished in the way of bringing about a more mutual understanding between the two great divisions of the old world, though Marco Polo came as far East as China and brought back with him to Europe accounts which inspired Christopher Columbus with the idea of reaching Zipangu (Japan) by way of the Atlantic, when he struck America instead. Thus was Japan the cause of the discovery of America, and in the act she became known for the first time to the western world.

Columbus soon realized that the land he came to was not Japan, as it in no way tallied with the accounts given by Marco Polo; and the conviction that America is not Japan has become more and more pronounced as times goes on. That Japan may become America, however, has not been beyond the possibility of belief to some minds, while the danger that some of America may become Japanese is feared by others still more credulous. Japan's first actual contact with the western world was when the Spanish priest, Pinto, arrived on our shores in 1545; and then followed in quick succession visitors from most of the other countries of Europe, bringing religion and guns with instructions as to how to use them. The Japanese in time got the conviction that the religion was but a cloak for the work the guns were intended to do finally in subjugating the country to foreign influence or even jurisdiction; and to ascertain the truth of the matter a Japanese delegation was despatched to Rome, the headquarters of the Church; and from that time there was more or less regular communication between Japan and the West for some centuries.

The reference to Japan in Swift's Gulliver's Travels indicates that he regarded the country as some imaginary place. In some of Goethe's poetry there is trace of a desire to bring about a synthesis between Occidental and Oriental thought, but it is very slight, and probably a mere imitation of the Russian poets, with some assitance from Hindoo literature. There may be some marks of Oriental influence in the ideas expressed by Mephistopheles in Faust, but such

Digitized by Google

ideas always take an inferior place in relation to the whole. Victor Hugo drew some ideas from the East, but never went further than India. The pictures of Turner show more Japanese influence than the works of most artists of the time. He probably saw some specimens of Japanese art in Holland, and at a glance realized their possibilities. The pessimistic philosophy of Schopenhauer is due more to the gloomy characteristics of the age and the man's personal bent than to any oriental influence, though no doubt he was familiar with some Buddhist works. The writings of von Hartmann and the translations of Max Müller had a great influence in introducing oriental ideas to western minds. In the days before the post-impressionist vogue Japanese pictures were often taken as models; and even Whistler admired Hiroshige, whose "Evening Moon above the Ryogoku Bridge" was a model for the great western artist. His real models, however, were American, and only the dress is Japanese. Even the writings of Edwin Arnold show him to have possessed a western mind attired in oriental trappings. Loti could see in the Japanese woman nothing better than a mistress. It was the late Lafcadio Hearn who, more than any other foreigner, contributed to a better understanding of Japan by the western world, though his writings are overful of mystery to represent the real truth. He seems to have attached more importance to legend than to Japanese history. And he was more concerned with our rustics than our more enlightened citizens. Thus his observations on Japan are much like those of Washington Irving on England: too much of a tourist flavour. Professor Fenollosa's remarks on our Ukiyo-e art are of the same type, though much more consistent with the facts.

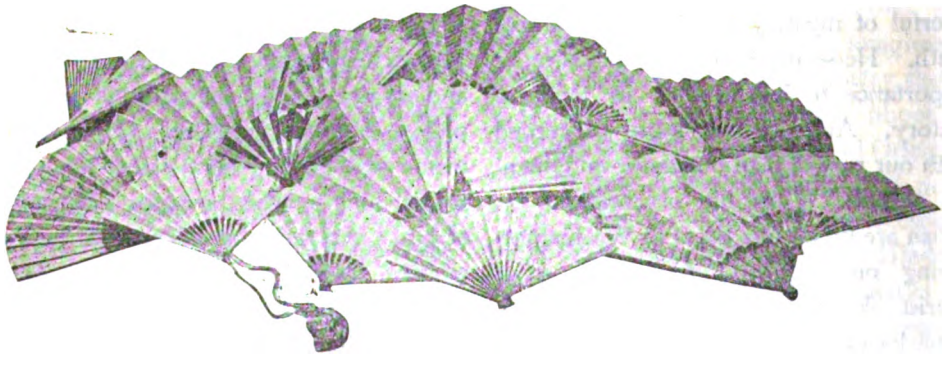
Concourt published a brochure on Utamaro in 1891 and in 1896 he wrote on Hokusai, both of which did something to reveal Japan to the western world. Aston's history of Japanese literature was of value, though it failed to reach the core, as he failed to appraise accurately the importance of events and did not do justice to the authors who wrote in Chinese, being influenced probably by the prejudices of their contemporaneous Japanese scholars. When Nietsche was told about the paintings of Japan he expressed a desire to visit the country to see how such a people learned to be cheerful: to ascertain the secret of the bright side of human nature, as it were.

On the whole it is clear that Japan was in possession of western knowledge long before the West had much idea as to things Japanese. Swift's reference to Japan shows how little was known of this country abroad at that time. A volume written by a Japanese author about that time, or a little after, shows much greater knowledge of foreign lands: I mean the *Furyu Shido-ken* of Gennai Hiraga. Kokan Shiba's paintings in oil were earlier than Turner's imitations of the Japanese style. Indeed Japanese artists had a insight into western art long before western artists had much idea of the art of the East. After the Meiji Restoration Japan's absorption of western knowledge and art was rapid, especially in science, philosophy and literature. Our acquirements were of a general rather than of a special nature, while western knowledge of Japan was rather specific, such as the western studies of particular artists or particular subjects. Indeed what has been written of Korin, Utamaro, Hokusai,

Digitized by Google

Sharaku and Toyokuni by western pens reveals a more minute acquaintance with these masters than has been shown by any Japanese writer. Yet no foreigner ever seems to have fully gasped the poetry, that is, the rhyme and reason of a Japanese picture; and this is still more true of Japanese literature. Perhaps in the case of literature it is because most western knowledge is through translation only, and then only the *Hyakunin Isshu* (One hundred Poets) or comments on the *Genji Monogatari*, the Summaries of Sugawara Denju or the writings of Hearn. It is quite impossible, however, for any translation to show the beauty of style and the poetry of such authors as Bakin and Saikaku; and it may be even more difficult for western minds to see the genius of such writers in the original text. Delicacy of touch and nicety of meaning are much more minute and vital in Japanese than in western literature. It is quite a mistake to suppose that Japanese painting has more to teach foreigners of the Japanese mind than Japanese literature has; nor can the West understand the pictorial art any better than the literary art of Japan.

Japan has much to teach the western world in literature and art as well as in some other ways; and it may be that the great war will do something toward creating a stronger ambition for a closer mutual knowledge between East and West. Material strife often leads to spiritual sympathy and harmonization. It is safe to suppose that after so violent a struggle the literature of all countries will be different. In this exchange of thought and influence Japan must be prepared to give back to the West as much as she receives. Each nation has something to contribute toward the perfection of other nations; and also something to accept. The final accomplishment of bringing the East and the West closer together depends much on literature and art.



Digitized by Google

MONJU CROSSING THE SEA, A PAINTING ON SILK DONE IN THE 12TH CENTURY: PROPERTY OF THE DAIGOJI TEMPLE

Digitized by Google

1. THE CHIGO MONJU IN THE CHUGUJI TEMPLE, YAMATO

2. A PAINTING OF MONJU BY MINCHO, 14TH CENTURY: ON SILK

Digitized by Google

MONJU BOSATSU

By NORITAKE TSUDA

(Expert in the Tokyo Imperial Museum)

MONJU is one of the most celebrated of the Bodhisattvas of the Buddhist faith. In Sanscrit he is known as Manjusri; but in Chinese he has been translated by several names, as Myo-kichijo, Myotoku, Myo-on and Myo-shu.

There is an ancient Japanese proverb to the effect that what three agree to is equal to the wisdom of Monju, which is not different in meaning from the English saying that two heads are better than, even though one be a sheep's. In the *Hokkekyo*, or famous Buddha scripture, there is a story illustrating the cleverness of Monju, which avers that by his preaching Ryunyo was coverted to the faith of Buddha and changed from a man into woman. So the principal attribute of Monju is his persuasive power as a preacher, though some other virtues are ascribed to him in the *Kegonkyo*.

Monju is generally depicted as seated on a lion, the lotus pedestal being on the lion's back, but sometimes he is represented as on the lotus only. He holds in his right hand a sword, and in the left a blue lotus with an inscription on it. On his head is a crown, and his neck and breast decorated with jewels. The body is gilded. The sword symbolizes his duty in cutting off all bad influences from the mind, especially such falsehood as might hinder attention being given to his preaching. The blue lotus symbolizes his subjugation of the wicked. The writing on the lotus suggests that through the scripture the mind is taught of Buddhism. The gold of Monju's body tells of his wisdom, how profound it is. Such is the common ikon one sees of Monju.

There are some other forms that are different from the conventional one just described. In some he is represented as seated on a white lotus pedestal; and where the left hand touches the breast he has a blue lotus with a *nyo-hoshu*, or a kind of gem, on it instead of an inscription. The right hand in this case is lowered to the knee, the palm outward in token of

Digitized by Google

alms. And sometimes Monju is seen as one of a triad with Bodhisattvas Kwannon and Fugen, when his right hand is before the breast, the palm outward, as if preaching; and the left hand is in front of his body, palm upward as to receive something. A *sanko*, or threepointed sceptre, is sometimes on the lotus instead of an inscription, to suggest that there is no essential difference between the following three things: Buddha, yourself and others.

On the head of Monju there are *nikke*, a symbol representing higher wisdom, of which there are four different representations. That of one *nikke* is called *Ikke-monju*; and of five *nikke*, *Goke-monju*, and six *nikke*, *Rokke-monju*. These *nikke* are made to stand out in relief by hair knots.

Faith in Monju was very widespread in China and Japan ages ago, ever since the 9th century; and there was an annual celebration in honour of Monju at the Imperial Court from as far back as July 8,833 A.D., in the time of the Emperor Ninmyo. The people worshipped him for other attributes as well as his wisdom. The One *nikke* Monju was worshipped to bring about conception in the barren; while the Eight-nikke-Monju was believed to promote one's advancement in rank and general good fortune.

To some of us Monju is now chiefly interesting for the examples of ancient art in which he was sculptured and portrayed. There are many beautiful images of Monju still remaining, which once received the adoration of multitudes. To day they stand chiefly for a faith that is past and to show us the rare quality of ancient art. These images do not all follow the convention laid down in the Buddhist scriptures. One of the most beautiful of the Monju paintings is in the Daigoji temple in Kyoto prefecture. According to the temple tradition it was painted by Chinkai, a famous priest of the early 12th century. In all probability it is later than the time of Chinkai, however, as may be seen from its stronger lines and various motifs apparent. It is one of the oldest paintings of Monju extant, and is carefully preserved by the temple as a national treasure. The colours are laid on silk. Monju is represented as crossing over the sea on a cloud, seated on a lion followed by several attendants. The idea seemes to have been based on the reference in the *Hokkekyo* to his spending long years of instruction in the sea.

One of the most unique examples of Monju representation is in the Toji temple at Kyoto where he is in the form of a priest seated on a pedestal decorated with two carved lions. The whole is in carved wood, probably from the hand of some 13th century master. The piece is now a national treasure. In the Kobukuji temple at Nara there is a colored wooden image of Monju believed to be from the hand of Unkei. Monju is sitting on a lotus on the back of a lion couchant, and he has a lotus-shaped baton in his right hand. This piece is also a national treasure. Among the many pieces of art in the famous collection of Mr. Uyeno at Osaka is a fine specimen of a Monju from the 14th century. It is believed to be from the brush of Mincho, a famous Zen priest of the period. This Monju is seated rather loosely on a lion, with a *nyoi* in his right hand and a roll of the scriptures in the left, pine and plum trees overhead. It is more of something picturesque to be admired than an object of worship. Possibly the insertion of the plum tree is connected with the history of another wise man, of the 9th century, Sugawara Michizane, who was apotheosized as a Monju bodhisattva.

Monju is often represented as an attendant of Shakamuni himself in connection with Fugen, forming a Buddhist triad, Monju standing for the wisdom and Fugen the mercy of Buddha, on either side of the master.

Digitized by Google

NATIONAL EXPANSION AND THE RACE PROBLEM

By. Dr. K. UKITA

THE question of race forms one of the most important problems in connection with the expansion of Japan. Japan must expand on account of increasing population; and for racial reasons this is opposed by contrary races. It is unfortunate that Japan's need for expansion should arise so long after western races have reached their bounds and made for themselves room to extend. When Japan awoke from her centuries of seclusion and isolation she found most of the possible places occupied by other races, mostly, the white races; while the lands of the yellow races were already over-populated. Japan had, therefore, to make up her mind that for her at least colonial expansion was for the most part impossible. For the disposal of her surplus population there was nothing left for it but to send them to the more uncivilized sections of her own territory. If she wanted colonies they could only be secured by means other than peaceful. Consequently since the beginning of the Meiji era Japanese territory has greatly extended, and mostly by war. This may lead some to conclude that all future territorial expansion for Japan must be by war. But war is a risky business at best, and it is a grave question whether the results are worth the cost. Unless a nation wishes to earn the obliquy of mankind and finally perish, as have done the aggressive nations of the past, it cannot enter upon war except on account of unavoidable circumstances.

For a modern nation the dictates of justice and humanity are paramount. No nation, of course, can afford to neglect its defences and expose itself to the caprice of the unprincipled. At the same time a nation should be ready to act in a manner likely to promote its interests even to expansion, if it can be done in a way approved of civilized peoples. Japan's wars against Russia, China and recently against Germany are regarded by the world as defensive wars and legitimate. But the war of Napoleon III against Germany in 1870, and of Germany against France in the present struggle, cannot be viewed as defensive wars; and Japan must not do anything in the way of imitating such wars in future. Every true patriot of Japan will endeavour to lead the nation to honour that principle. Germany attacks France and Russia for reasons of expansion: they offer an opportunity and she takes it. Russia has vast territories yet sparsely occupied, while France is regarded as decreasing in population and offering colonial possessions. The area of the German empire is smaller than that of France while it has to support a much greater population than

Digitized by Google

France. Germany is, moreover, surrounded by England, France and Russia and finds expansion impossible without war. Whether Germany will gain her ends in this war, and whether her method will be approved by mankind, remain to be seen. But Japan, compared with Germany, is in a much more difficult position as regards territorial development. We may learn many lessons from a close study of Germany both before and after this war. And in that study we must ponder well the future as well as the present. There are plenty of *data* on which to base opinions and formulate principles.

Had Germany not resorted to the present doubtful means of expansion what could she have done to improve her position? Far better would it have been for her to concentrate her intelligence and energy on commercial and industrial development by peaceful application of science, commanding, as she well could, the markets of the world. Before the war, both in wealth and industrial capacity, Germany was second only to England. Not only so, but she was fast encroaching on British markets. To have defeated Britain commercially and industrially would have been a far prouder achievement than what she now is aiming at. There is no doubt that any nation that can command the world's commerce and industry, will soon be mistress of the seas as a natural consequence. Had Germany had the patience to wait a hundred years or so she might have had all she is now fighting for and more, without shedding a drop of blood. Her position would have been such that no nation, not even Britain, would venture to attack her, without drawing upon the aggressor the censure of the world. The world admires and supports a success honestly and deservedly won. It is simple justice, and the will of Heaven. But regardless of the will of heaven and the natural order of things Germany ruthlessly opened war on her neighbours and thus lost the golden opportunity of winning by peaceful means a place in the sun. And the encomiums of her scholars and statesmen commending her ways and ambitions, even to claiming the superiority of her *kultur* to all others, but prove the weakness of her ground and win the ridicule of the world.

If Germany had been wise enough to have been content with her marvellous commercial and industrial expansion, how would she have found a vent for her population increasing at the rate of about a million a year? This is, of course a very important question; for if the world's markets are in foreign territory they might be closed against German commerce at any time and Germans thus be shut out. Germany felt that unless her greatest markets were within her own territory they could not be looked upon as secure. This gave rise to her ambition to match other nations in territorial expansion. But Germans being a white race and a Christian people would have no difficulty in sending their immigrants into all countries. In this respect she had a great advantage over Japan whose race is different in colour and religion as well as civilization from the races of Europe and America and is therefore rejected everywhere. At present at least one-tenth of the American population is German, and many Americans are even now pro-German. And German trade in the United States has grown proportionately to the expansion of German population in that country. It is clear, therefore, that there was nothing to

Digitized by Google

prevent the expansion of German population in America and in many other lands as well; which proves the present war entirely unnecessary to the expansion of the German race as an outlet to surplus population. Had Germany awaited the will of Heaven the time might have come when, with her people in every land, she could have commanded a great part of the world to do her will, merely through the influence of her people without war at all. And then if German civilization and culture proved clearly the most desirable to mankind, the world would have received it in peace and prosperity. But by her indecent impatience and abnormal egoism she forced the world into a war of relentless savagery to gratify mere lust for territory, urged on by a soulless policy of militarism, winning for herself the permanent disapproval if not the hatred of mankind and the Divine Being. Apparently Germany learned no lesson and took no warning from the failure of similar ambitions in the middle ages when she proved aggressive toward Italy, resulting in the derangement of her territory and the weakening of the Hanseatic League. She was just beginning to recover and to have prospects of a great empire, then inhuman greed and ambition have again proved her undoing. With all Europe against her what will be her fate?

As a matter of fact the Germans are behind the French in culture. Germany fancies that superiority of population means superiority of race and civilization. Because France has only 40,000,000 and Germany 70,000,000 it is supposed that Germany has the right to dictate to France and even overide her. The attitude of France toward Germany is not altogether one of revenge for Alsace and Lorraine. Though Germany by force of arms wrested these two provinces from France, she has never impressed her culture upon their population; their French civilization and culture have survived all the attempts of their conquerors to efface them. Thus, defeated France proved more successful than victorious Germany. This fact should have taught Germany a lesson; but she was too blind to take it. To conquer by arms what cannot be conquered spiritually and socially is a mistake that Heaven does not pardon. Failing to assimilate the French provinces spiritually the Germans sought to oppress them. This shows how far behind the French the Germans are in real culture. The superiority of French culture is distinctly seen in the humanity of their family system, which shows a higher ideal of civilization than the German. Even French care in preventing families larger than can be brought up in a civilized manner, indicates a superior ideal to the German practice of indiscriminate breeding and bringing forth children. Far from having lost the power of increasing their population, the French people have been exercising moral self-restraint for the good of the French race, which is no sign of degeneration. In her stand for a higher plane of living for the family France is the model of Europe. Had the Germans as noble an ideal of the family as the French, this war would not have stained the world. But not having sufficient self-control to stay their birthrate the Germans must needs kill their neighbours to make room for their litter. On such conditions surely an increase of births is a menace to mankind, and must be dealt with as with a pestilence, or a plague of parasites. When too many children in-

Digitized by Google

volve the invasion and decimation of neighboring territories to make room for them, the increasing of families becomes immoral.

The sum and substance of the above contention is that if nations must increase by natural means they should have rights of immigration. From the experience of Germany in this respect Japan must take her cue and form her policy. Japan's position from the point of view of population and possible expansion is much harder than that of Germany and she will require much more wisdom and endurance if she is to manage her difficulty prudently enough to solve it. As Japan cannot secure room for her people by the acquirement of colonies except by force of arms, she must be given the right of immigration freely in all countries where her people wish to go: at least the Japanese should be conceded equal rights with German subjects. It is not asking for something new, or even for an extra: it is a right possessed by all civilized peoples. Japan is entitled to this right, and she must never rest until she acquire it.

Of course Japan does not claim that the right is absolute. There are other civilized nations, older than Japan, who are without this right, such as the Chinese and the Indians, who, if given free immigration, might easily swarm over the unsettled places of the earth and lower the standard of living below what the governments of such countries could tolerate. Immigration is, therefore, possible only as the immigrant proves capable of assimilating the civilization he enters, instead of destroying or lowering it. In order to have her immigrants fully capable of fulfilling this condition Japan must, like Germany, establish a policy of education calculated to fit her subjects for residence abroad, at the same time promoting home industry to an extent that will absorb so much of her working population that the number desiring to go abroad will be considerably reduced. In this way the number of Germans wishing to emigrate declined from 220,000 in 1882 to 15,000 in 1913, when her population had increased from 46,000,000 to 70,000,000, the decrease in immigration being for the most part due to industrial development at home. Let Japan improve her education and her industries and the immigration question will settle itself.

At the same time Japan cannot afford to ignore the agitation against her abroad; it is a disgrace that should be removed. The total population of Japan and her territories is now a little over 60,000,000. Canada, America andAustralia should be able to treat the immigrants of Japan as they do those of other civilized nations. As our industries develop the number of Japanese going abroad will greatly decrease, but the few that *do* immigrate to other countries, should receive fair treatment. It is a disgrace to Japan that most of her immigrants going abroad at present are inferior to German immigrants in education and culture. The agitation against Japanese in foreign countries must cease, even if Japan has to take up arms to stop it. She should not allow her immigration to be treated as a race question. Japan has no ambition to be the leader of the other races of Asia; she stands for her own race alone. It is dangerous for Japan to allow western nations to suppose that she has ambitions to open other countries to the millions of Asia. It is not so. Japan is in quite a different category from the other races of Asia. They are semi-dependent countries and their population too numerous and undeveloped for modern education, and thus very different from Japan. If numbers were a guarantee of national strength China and India would be the greatest and most powerful peoples in the world. No; some attention must be given to spirit and quality. It is irrational and in a just to reject immigrants on the score of race, but not so to reject them on the score of character. For this reason Japan must approve the rejection by western peoples of unchecked immigration from Asia. Japan herself would reject any undue immigration of these people for the same reason. Japan is in a different position from theirs; she is a highly civilized nation, and her immigrants are capable, if given a proper opportunity at home and abroad, of receiv-

Digitized by Google

ing the best modern education and assimilating with western races and absorbing western civilization. Thus Japan claims only the right of international expansion to relieve her population from congestion and to save her the necessity of expanding by force of arms. This is a just claim, and should be conceded by those who disapprove of the German policy of expansion by war and destruction.

Japan's expansion should, therefore, be by a process of ethical imperialism, based on strict justice and enlightenment. Japan has no desire to be regarded by western nations as a center of danger; that would be a rock beneath her ship of state. The question of race is admittedly a difficult one, as may be seen in the war of races now in Europe, and such a question may not be entirely settled in the next 200 years. If the Latins, Germans, Slavs and Anglo-Saxons have their prejudices regarding each other, there will be still deeper prejudices with respect to the yellow races; yet the Europeans are all white and all Christians in the bargain; and still they have interests that clash and they use race to render the clash more bitter and acute. On the other hand they allow interests to bury prejudice and unite for a common cause. The best way to solve race questions is by creation of mutual interests. If the presence of Japanese among western peoples proves mutually beneficial it will be welcomed. That possibility depends as much, and more, on the Japanese themselves as it does on foreigners. One thing is certain, the race question cannot be settled by war, or any form of force. For the present it resolves itself into a question of how far Japanese education can turn out citizens fit to intermingle with western people on common terms of equality and opportunity. Japan must commercially and industrially prepare her people to take their places with the most civilized and highly developed races of the world in any corner of the earth. It is our duty at present to look within rather than without, and to reform rather than complain. It is undignified as well as untrue for a people to claim to be better than they are. At this time when the whole world is facing a time of crisis, it is to be hoped that our people will ponder well their need for self-improvement and bravely undertake to effect it.

Digitized by Google

GHOST STORY LITERATURE

By F. YAMAZAKI

AFTER the close of civil strife in the mediaeval period and the establisment of the Tokugawa shogunate with its consequent 250 years of peace, literature of all kinds began to flourish and abound, in which ghost stories and tales formed a conspicuous part. The preference for ghostly tales no doubt was due to the fact that so many great heroes had been killed in the bloody wars and their valiant and deathless spirits still haunted the minds of the race which could not forget the welter of blood through which it had passed. The numerous fields of carnage that dotted the land everywhere had their graves from which ghosts at all times arose. The reappearance of the dead came to be credited widely. Books of ghost stories became popular. Then the students of Chinese literature, seeing the preference for ghostly tales, began to translate from Chinese, just as many scholars are doing to-day from European literature. The Japanese mind adores the curious; and as the country has no animals calculated to excite curiosity, the tendency is to create such, or else to revel in ghosts.

Naturally a love of ghost stories will create a literature devoted to the subject. The *Konjaku Monogatari*, already treated in the JAPAN MAGAZINE, is such a book. The *Kokon Chomonshu* and the *Jukkensho* are collections of traditional ghost tales of the Kamakura period. It is clear that the Japanese taste for such literature is highly developed and that many Japanese still believe in ghosts. Almost every novel of the Tokugawa days had a ghost in it somewhere, with the exception, perhaps, of the humourous and the love stories; for Japanese ghosts are always serious. The average Japanese ghost story tells of men or women who have died from violence and whose spirits reappear to take revenge. Sometime the spirits assume the form of birds, or animals, possessing superhuman powers, the most popular for such purposes being cocks, badgers, otters, cats, turtles, rats, snakes, lizards, not omitting trees, although they are not animals. Tales of snakes and monsters haunting mountains are still popular.

One of the most popular of the writers in this line was Asai Byoi of the Tokugawa days. His work consists partly of translations from the Chinese with Japanese additions and partly of original matter. His most reresentative work, *Otogi Bako*, was published in 1666 and *Inuhariko* in 1691. As to his life very little is known save that he was a priest, well educated, he and he annotated Buddhist scriptures. In one of his tales he relates how the Kaigen temple at Ina in Shinshu had a noted plum stree which always blossomed early in the season. Bunji Hutashima, a retainer of Yorihira Murakami, the local feudal lord, happened to visit the temple and was struck by the beauty of the plum tree all in bloom in the moonlight, and set about composing an ode befitting the occasion, when suddenly a beautiful maiden appeared and composed an ode in answer to his. It was a case of love at first sight; and the two drank together and pledged themselves to each other, sleeping in the temple that night. When Bunji awoke in the morning he saw the moon sinking below the western horizon. But his newly-wed wife was nowhere to be seen; nothing remained of her but the sweet scent of plum blossoms he had detected on her robes. He knew then that the maiden was no other than the spirit of the plum tree. He went home, but could not forget his blissful experience with the maiden, and devoted himself to poetic composition. He could not survive

Digitized by Google

the sorrow of having lost the plum-blossom maiden, however, and went out to be killed in battle the next year.

The above is a good example of a popular ghost tale. The *Otogi Bako* is full of such stories.

After Asai Ryoi, others took up the writing of ghost tales, one of the more notable authors being Miyakono Nishiki, whose volume, *Gosen-Otogi-Boshi*, was published in 1701. Hakubaiyen Rosui also began this mode of writing and published his *Otogi-hyakumonogatari* in 1706. These authors were novelists who took up the writing of ghost tales, which were more in demand by the public.

The next step in the evolution of the ghost tale was seen in the work of Chikamichi Gyoja who produced the *Hanabusa-joshi* in 1749. He was the originator of the modern child's reading book. Soon after this appeared as many as sixty volumes of a simlar nature, all full of ghost tales. One of the best among the many was the *Ugetsu-monogatari* of Shusei Uyeda, a writer of great talent. Kyokutei Bakin also treated of ghosts in his *Shin-kasane-gedatsu-monogatari*. Even Juppensha Ikku, the Mark Twain of Japan added ghost stories to his other volumes of fiction in his *Kaidan-amayono-kane*; and Ryutei Tanehiko, a clever novelist, wrote a ghost story called *Kaidan-shimoyono-hoshi*. From this it will be seen how steadily the writers of the Tokugawa period devoted their talents to the production of ghost tales. It was this literature that afforded the late Lafcadio Hearn a hunting ground for most of the tales he wrote in Japan, especially his *Kwaidan*.

A typical story from one of the later ghostly volumes, the *Kotowaza-gusa-hatsukoshin*, is here translated:

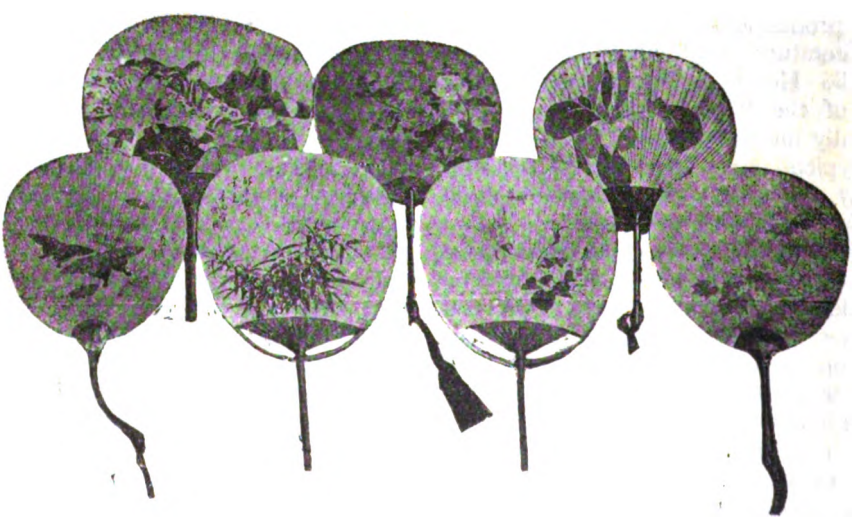
In Sano in the province of Shimotsuke there lived a man named Kudayu who died, leaving behind him a wife and daughter. Later, the daughter married his adopted son; and after the birth of her first child, she began to treat her mother-in-law cruelly. Once in a quarrel she kicked the old woman, from the effects of which the victim died. The funeral service was conducted in rather an informal manner. One day the wife went to the river to wash some clothes, when a small snake about five inches long swam over and slipped up her sleeve. Instantly the reptile became a huge serpent that coiled itself about her body squeezing her and putting its head out under her neck. It looked horrible, with its open jaws and hissing tongue beside her face. Nor would it leave her. Wherever the woman went there was the big serpent sticking its head out beside hers, its fiery eyes and gleaming tongue the terror of all who saw it. The neighbours understood at once that the spirit of the dead mother-in-law had assumed the form of a serpent to avenge her death and punish the undutiful daughter. The snake prevented the woman from giving her child the breast. The husband prayed earnestly to the ghost of the dead woman for pardon of his wife, after which the snake left the woman and she was able to suckle her child as usual. But no sooner had the child finished its feeding than the reptile resumed its position about the mother's body with his head and fangs protruding beside her face. This was interpreted to mean that the dead mother did not want to make the baby suffer for the crime of its mother.

One more ghost tale is added, this time from the *Ko-o-yawa*:

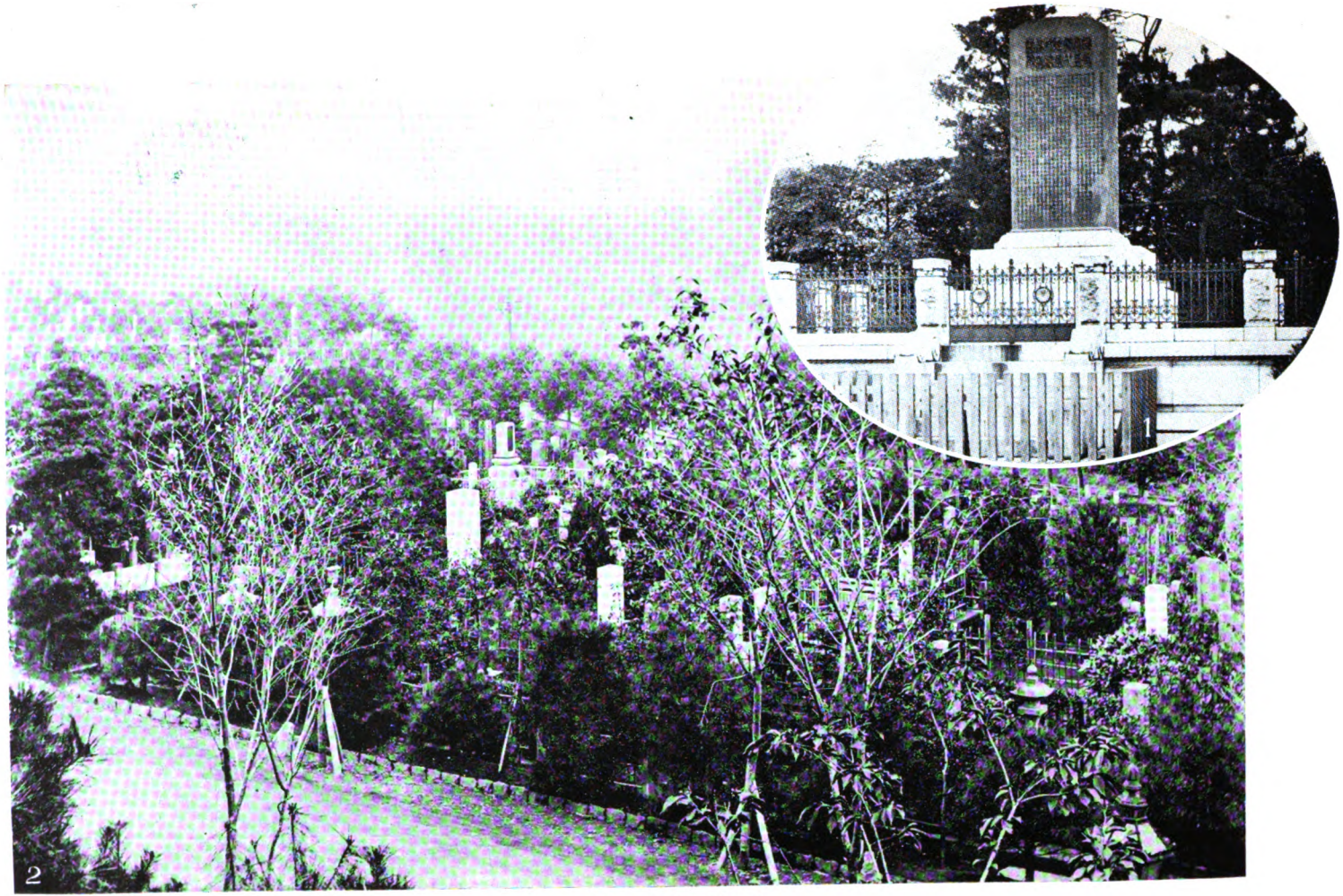
In the castle of Inawashiro in the province of Aidzu there was a certain *samurai* who acted as chief officer. One day as he was taking a walk in the suburbs of the town he found an ancient stone lantern of strange shape in a field. It took his fancy and he asked the farmer to let him have it. The farmer replied that the lantern had been there from ancient times, and it had better not be disturbed, as to remove so ancient a relic would probably bring a curse, though, to tell the truth, it was a nuisance on the farm. The farmer added that a temple once stood on that site. The *samurai* listened to the superstitious fears of the farmer with a smile, pooh-poohing the idea of a ghost that could take revenge for the removal of the lantern; and so he had the lantern taken off to his castle, intending it to ornament his garden when covered with moss and lichen. Then

Digitized by Google

the lantern was duly set up in the place appointed. That night there was a loud knocking on the castle gate, and a voice was heard saying: "I am Hikobei. Open the gate!" The gate-keeper peered through a crack at the man outside, and saw no one save a poor peasant in a ragged coat with a straw girdle, even his hair being done up with straw; so he did not open to him. The man was greatly irritated at this treatment and sprang over the high gate. The keeper tried to seize him; and the two wrestled and fought there until dawn, when the intruder disappeared like a flash. When they found the gatekeeper in the morning he was prostrated in a faint. The next night Hikobei came again and demanded admittance, and was again refused; when he again leaped over the gate, this time going to the room where he addressed the *samurai* and said: "Why did you take away the stone lantern, which was my tombstone? Replace it at once, or I will be the curse of you!" The *samurai* drew his sword to attack the intruder, but the latter forthwith disappeared. Next morning a sword-cut was found on the front of the stone lantern. Brave as he was, the *samurai* was terrified at what happened, and he had the lantern taken back to its place in the field, after which he was no more molested, nor was anything more ever known of Hikobei.

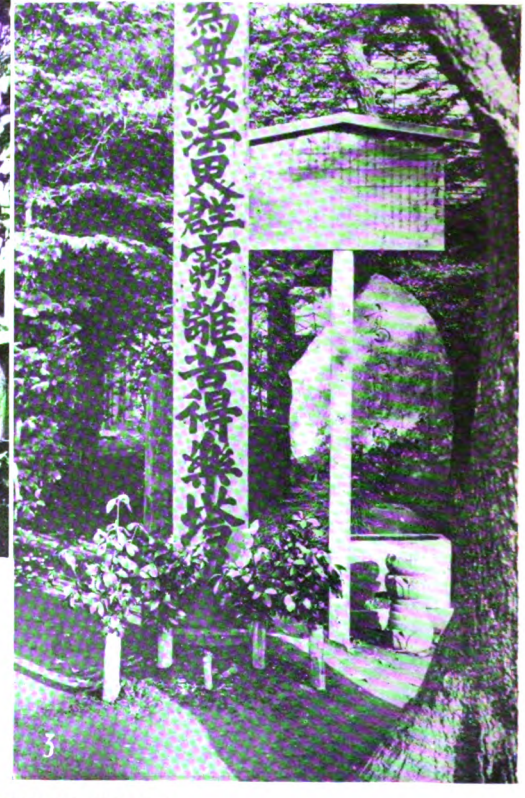


Digitized by Google



A BIG TOKYO TOMB

Digitized by Google



TYPES OF TOKYO TOMBS

Digitized by Google

TOMBS OF TOKYO

By F. YOSHIKAWA

IN the cemeteries of the more than eight hundred Buddhist temples of Tokyo there are innumerable graves and tombs, more than six million in all, it is said. One of the oldest graves in Tokyo is that of Aoyama Shogen, a vassal of the early Tokugawa shogunate, the date on the stone being the 5th year of Keicho, which is 1601. Graves of this era in Tokyo now number only twenty.

The shogun's capital at Yedo may be said to take its rise from the year 1581; and so it is likely that there were many graves of noted persons there before the Keicho era. They are lost in oblivion, however. In the great conflagration of 1665, which lasted two days and two nights, many cemeteries were obliterated, and a great earthquake in 1855 completed the destruction of Tokyo's ancient tombs. During the Meiji revolution when the Buddhist temples were deprived of government protection, their influential patronage declined and tombs fell into decay, the graves being neglected.

Yet from a study of Tokyo cemeteries one can ascertain the various styles and fashions of each period. In the period from 1596 to 1614, for instance, the style of tomb known technically as the *hobako-in-to-shiki* prevailed. It is a low oblong stone on a single pedestal, the top rounded or decorated, the face much wider than the thickness. This style was preceded apparently by a lantern-like tomb known as the *gorinto*. These early tombs bear only the name of the departed and the date in simple inscription. In the period from 1655 to 1703 there is a distict tendency to elaborate decoration of tombs, some of the stones being even gorgeous. The *hobako-in-shiki* was retained and elaborated, while a new feature appeared in the shape of *funazoko-to-shiki* which means ship-bottomed tomb, with a hollow for holding water cut in front on the base stone. A third period begins with the year 1703 lasting until 1735 or so, characterized by severe simplicity, owing, perhaps, to the edict of the shogun, Tokugawa Yoshimune, inculcating strict simplicity of life. A fourth period may be said to extend from 1735 to 1800, which some have aptly named the "dwindl-

Digitized by Google

ing" period in grave stones, wherein simplicy was pushed to such excess as to be rediculous. Only the tiniest graves were made, and family crests began to appear on the head stones. Finally we come to the period from 1800 to 1867, which is marked by an increasing interest in the size and decoration of tombs, and the pedestal grew from two-fold to three-fold. In this period some of the stones rise from 5 to 10 feet in height.

During the Meiji era no special change was noticeable until after the war with China, when graves and their stones began to be made much bigger, the choice being for natural uncut stone, such as huge boulders from a mountain stream, rugged and water-worn. The making of graves and the erection of stones for those who fell in the war, became popular. The secular names of the dead, instead of religious posthumous titles, began to appear on grave stones, or conjointly with the religious names.

Some of the Tokyo tombstones are rather unique. The grave of Okamoto Sanyemon, who had been a Jesuit missionany and became a naturalized subject of Japan, lies in the Muryoan cometery at Koishikawa. He abandoned his religion and became a spy of the Shogun's government for ferreting out Christians, informing against even his former brothers in the faith. Needless to say he was roundly hated by missionaries and their followers, in his day, as an incarnation of Judas. The only way he did not change was in continuing to wear a hat, and with this still on his head, his figure is carved on his tombstone in the Koishikawa graveyard.

In the cemetery of the Gengyokuin temple at Hashiba in Asakusa is the figure of a little monk in the *kamishimo*, or ceremonial robe, of the Tokugawa days, the image being a statue instead of a grave-stone. The figure is said to be that of a page of the lord of Koga in Shimosa, Baron Doi, the lad having been killed and buried there, because he once mortally offended his master. The biggest tombstone in Tokyo is found in the graveyard of the Ichigyoin temple at Koishikawa, being 32 feet high and made of granite shaped as a *gorinto*. This stone has no match in Japan except the stone at Amida-ga-mine hill in Kyoto to the memory of the great Hideyoshi Toyotomi. The life of the zealous Buddhist to whose memory this magnificent *gorinto* was erected, seems to be quite unknown at present, but tradition has it that he was a protége of a wealthy family of Mikage in the province of

Digitized by Google

Settsu, who sent the granite from that province to Tokyo to have the tomb built. It is remarkable that the monument of a nameless departed one should be the finest in the capital.

There is the grave of a merchant in the cemetery of the Seishoji temple, which has his portrait sculptured on the face of the stone, with a cup in one hand and a bottle in the other, the drinking figure having been so ordered in his will. He doubtless was a great lover of the bottle and was not ashamed to leave his example behind him. In ancient times it was the custom for some of a lord's vassals to die with their master and be buried with him, so that he would have faithful followers to support him on the way to the unseen world; and the graves of these were placed around that of the *daimyo*. The practice was afterwards prohibited by law, but some insisted on adhering to it. Round the grave of lord Nabeshima in the Sokenji temple at Ippon Matsu in Azabu there are 24 such graves, a sight that makes one shudder even to-day. Such deaths were called *juushi*, and this grave shows one of the largest cases of *junshi* on record. The late General Count Nogi followed this custom of dying with his lord, and his grave is also erected beside the mausoleum of Meiji Tenno at Momoyama.

In Japan the queer superstition has prevailed that a chip from the gravestone of a notorious robber brings good fortune to its possessor. In the cemetery of the Ekoin temple is the grave of a famous robber named Nezumi-kozo, or rat-boy, signifying his stealthy mode of entering the houses of the rich to find plunder to feed the poor. His real name was Jirokichi. He was finally apprehended and executed with the promptness of the time. His monument is now secretly approached at night by persons anxious to get a chip of the stone to bring them good luck. The grave was repaired and a new stone set up, but that also began to disappear chip by chip. The grave of Nishino Buntaro at the Yanaka cemetery is chipped in the same way for the same reason. Buntaro was the assassin who despatched the late Viscount Mori, Minister of Education, for his supposed sacriledge at the Imperial shrine at Ise, when he happened to touch one of the curtains with his cane. Consequently in the time of the Shogunate the graves of famous malefactors were covered with wire netting, a custom not followed in the Meiji period.

The biggest cemeteries in Tokyo are the Aoyama and the Yanaka, the former covering more ground than the latter, yet

Digitized by Google

the graves in the smaller one are more numerous. The last resting places of artists and literary men are the poorest-looking in Tokyo, as such persons always die poor. In Tokyo there are societies and clubs for the study of cemeteries and tomb inscriptions, some of which publish journals. The *Sotaikwai* is one of the more important of such societies, the members of which make a business of visiting graveyards with book and pencil to obtain interesting details as to tombs and graves; and they also carry facilities for taking prints of tomb faces, as well as of insriptions. Some of these are so devoted to the habit that they can hardly let a day pass without visiting a cemetery, and have in their nostrils the continuous scent of incense such as is usually found burning on graves. They are as insterested in their hobby as collectors of stamps and labels.

Digitized by Google

A CHAMPION

THERE once lived a champion wrestler named Tanikaze Kajinosuke who was honoured with a gift from the Emperor Kokaku, consisting of a splendid bow bound with rattan. The name of the wrestler after this honour spread far and wide.

After a great wrestling match in which he had taken the foremost place Tanikaze went to visit the capital at Kyoto; and while he chanced to be leaning against the balustrade of a veranda viewing the beautiful scenery for which the capital was famous, he overheard the conversation of five or six persons occupying the next room.

"What a great artist Okyo is," remarked one of them. "Every time he refuses an order for a picture he turns his back on a million *yen*; and he always refuses to undertake a picture if he does not feel inspired by the subject. People like us could not have even a bamboo painted by such an artist."

This conversation suggested an idea to Tanikaze; and so he put on this coat and made haste to depart. One of his pupils in attendance asked him where he was going. He replied that he was going to visit the great master-painter Okyo.

"You had better desist, Master, if that is your intention," answered the pupil, "for if it is a request for a picture you are going to make him, you are sure to be refused and then you will have yourself to thank for having to come away angry."

"It may be true what you say," replied Tanikaze, "but I am a champion myself, and he may not refuse me so easily as others. At any rate I can try."

Accompanied by five or six pupils of his, Tanikaze proceeded along the streets of the capital toward the house of Okyo. On the way the people were heard to exclaim: "Oh, there is Tanikaze, the champion wrestler! What a magnificent physique, and how stately he walks!"

At last having reached the door of Okyo's house, Tanikaze announced his arrival and told the servant that the celebrated wrestler, Tanikaze, desired to see the painter.

He was at once shown into the guest-room and sat down before window which commanded a charming view of the surrounding scenery, affording glimpses of the purple hills in the distance. Right in front of the courtyard arose Mount Hiyei and Mount Atago into the illimitable blue.

"What a splendid view," exclaimed Tanikaze, as he sipped his tea. Just then Okyo entered the room, and after due exchange of salutations, the painter inquired why he was honoured with the presence of the champion.

Tanikaze said boldly that he had came to see whether he could obtain some specimen from the hand of the great master.

Okyo replied pleasantly he also had a request to make of the champion: he would paint him a picture on condition

Digitized by Google

that Tanikaze gave him a portion of his great physical strength in remuneration. At this Tanikaze was at first somewhat puzzled. Okyo seemed quite pleased with the effect of his proposal, as Tanikaze appeared unable to answer. At last Tanikaze answered and said:

"Well, it is a very difficult thing you ask of me, but to maintain the honour of Yedo whence I come, I will do it. It shall be as you request."

"Very well then," said Okyo; "I shall expect you to give me your strength as a reward."

"That, I undertake to do," Tanikaze assured him.

"And when am I to expect that you will fulfil your promise?" asked Okyo.

"Tomorrow morning without fail."

Tanikaze then arose and returned to his lodging, where he took a bath and retired for the night. Next morning he arose very early and went by lantern light to Mount Atago where he took up a big boulder which he carried to the house of Okyo as an ornament for the garden. The stone was brought while it was yet dark. Okyo happened to be holding a moon-viewing party at that time, and the guests were just about to begin the feast before dawn. The champion wrestler arrived before the door and let his burden fall with a shock that made the house tremble, the guests supposing it to be an earthquake. In fact they were all talking about the remarkt able promise of Tanikaze when the even- occurred, awaking some from their stupor over the wine cups.

Okyo went to the door to learn what was up; and there he saw the giant figure of Tanikaze standing naked beside the huge rock he had carried to the garden. He simply announced that he brought a present of his strength as promised. Okyo thanked him a thousand times for his trouble, and fanned him with his fan. Okyo begged the wrestler to pardon him for his rudeness in making such a request. Tanikaze simply remarked that while he was in the garden of Okyo the previous day he had noticed that a stone beneath the big plum tree would improve the appearance of the view, and so he had brought a stone from Mount Atago.

Tanikaze put on his kimono and was shown into the room. Okyo then promised him a picture; and inquired what kind of a painting would be most suitable to come from the first of artists to the first of wrestlers. Tanikaze would be satisfied with Okyo's choice. But he had to wait some three years before he heard any more about the picture. And when it at last reached Tanikaze in Yedo it was found to be a bow painted on white silk, the bow that the Emperor had bestowed on the champion wrestler. It pleased the wrestler but not the public, who thought that the champion should have had an effort less simple. Okyo said the complaint was due to the fact that the public did not undertand the art of the picture, and advised closer inspection. On doing this it was found that the bow was made up of several thousand small bows.

Digitized by Google

CURRENT JAPANESE THOUGHT

By THE EDITOR

Allies Number

The February number of the JAPAN MAGAZINE is to be an Allies edition. It will be double the usual size and contain able and interesting articles by the highest Japanese authorities on subjects pertaining to Japan's relations with the Allies and her present foreign policy. It is proposed to send a large consignment of the February number for distribution among the British, French, Belgian and Russian troops at the various fronts to show them what Japan is doing on their behalf, and convey her sympathy and good wishes as well as help them to while away their time when waiting in the trenches or reserve stations. Friends of the Allies are asked to take an interest in the plan by making donations of the MAGAZINE for this purpose, and those so doing will have their names printed in the MAGAZINE to let the soldiers know the names of those who have assisted in providing them with this useful literature for leisure moments. It is earnestly hoped that the Allies edition of the JAPAN MAGAZINE will do something toward promoting a more mutual understanding between the East and the West.

The Genro

The unique position occupied by the Elder Statesmen in Japanese politics was once more emphasized in the appointment of Marshal Count Terauchi as premier and in the formation of the new cabinet. Coming at a time when many had come to regard the *Genro* as a back number, the surprise was all the greater; and the political parties are in a state of confusion worse confounded. It is no less fortunate than remarkable that when Japan has been unable to trust her future to the incompetence of party politicians and office hunters, she should still have a body representing mature wisdom and statesmanship to fall back upon as Imperial advisors, and possessing such power as to be able at any moment of emergency to wrest the reins of government from the hands of the irresponsible and so save the state. In other countries if the chiefs of government make a mistake the people have to suffer the consequences and are helpless. Think of what Europe might have been saved from had Germany, and even Britain, possessed a body like the Elder Statesmen of Japan to step in and call a halt until the nation was consulted! Western readers may smile at such a remark as inane if not ignorant, but they know not the real conditions in Japan; and they should know that the German people would never have consented to this holocaust of crime had there been an extra-ministerial consultative body ready to advise and control the acts of sovereignty, and thus save the nation from the madness of its impetuous and reckless militarists. The circumstances in Japan

Digitized by Google

are certainly providential, and some western nations might do worse than be similarly prepared for emergency. There is no doubt that American politics would be on a more progressive and enlightened basis had crucial moments during the past four years been entrusted to the mature deliberations of that country's Elder Statesmen and be made independent of party politics. In England the war created a coalition cabinet; but such a cabinet would have been wiser and more serviceable as a preventive than as a cure. The nations most of all in need of Elder Statesmen are Germany and Russia, to say nothing of Austria and Turkey. To those of us who have lived long in Japan it seems that she is worthy of imitation in this respect. The action of the *Genro* in stepping into the breach is quite constitutional in Japan, uninformed comment to the contrary. But would such wise precaution be constitutional in any western country? Thus red tape is at times so futile as to be fatal!

New Premier

The new Imperial Japanese cabinet under the premiership of Marshal Count Terauchi, formerly Governor-General of Korea, is expected to exercise a more firm control over Japanese doings in China and so bring about a more confident foreign policy. For the past five years relations between Japan and China have been anything but satisfactory. For most of that time the difficulty was Yuan Shikai's aversion to Japan and his steady refusal to consider her in the same category with western powers; and since his death the trouble has been with the banddits and Japanese desperadoes in north China, seeking to bring about complications between the two countries. What Japan wants is to have China immune from western aggression because all concessions to western Powers in China are regarded as much a source of danger to the defences of Japan as concessions to Germany in Holland or Belgium or France would be to England. Japan's policy is not the outcome of any love of conquest, but merely to preclude any alien power getting the upper hand on the Continent of East Asia and so becoming a menace to Japan. It is much the same policy as America has proclaimed with regard to the interference of European nations in affairs across the Atlantic. Just as it would be thought a danger to American interests for a European power to obtain concessions in Mexico or South America, so is it thought by Japan a risk to her independence for any western power to obtain concessions in China. To ensure this immunity Japan is seeking to get China to see her point of view; but China, under the inspiration of wesern agencies, is suspicious of Japan's motives and keeps her at arm's length. This leaves Japan in the unenviable predicament of being always exposed to the danger of China bartering away her liberties to some foreign power for the sake of money of which she is in constant need. Japan, therefore, feels the necessity of coming to an understanding with China as to her future foreign policy. China, however, contends that it is none of Japan's busil ness. And so the dissatisfaction as wel- as the danger remains unalleviated. The new Premier is expected to find a solution. As a soldier of the first order he will no doubt be able to exercise greater control over the Japanese military forces in north China and perhaps relieve anxiety in that country to the extent of winning more of China's confidence. If he can bring

Digitized by Google

China to see that her interests and Japan's stand or fall together he will have accomplished the purpose for which the Elder Statesmen commended him to the Throne.

The New Cabinet

What Japan expects of the new cabinet, says the *Jiji*, is that it shall promptly rectify the numerous blunders committed by the Okuma ministry more especially in China. The late cabinet was irresponsible and insincere as well as reckless. That was why the nation was not sorry to see it go. That western Powers suspected Japan of double dealing in China was due wholly to the thoughtless methods of the last cabinet. Now it is up to the Terauchi ministry to solve the problems thus left pending. The first blunder of the Okuma cabinet was in sending a warning to China against the reestablishment of the monarchy, which was no affair of Japan's. The negotiations of January, 1915, were quite proper; but the cabinet mismanaged them. Japan has a fixed and unchanging policy toward China, and no cabinet is excused for wavering in the enforcement of it. The Okuma Government entirely failed to carry out Japan's established policy toward China. The cause of the failure was the lack of unity between the Foreign Office and the Military authorities. The first duty of the Terauchi cabinet is to effect unity between these two important departments of state with regard to our policy in China. In the episodes that occured in Manchuria, Mongolia and Shantang the military authorities showed themselves void of respect for the orders of those above them, and that the subordinate military officers in that part of China were inefficient. The trouble was due to the disputes of political parties at home, who thus brought about a violation of the Imperial Constitution.

Russia

Some of the vernacular dailies of Japan are complaining that although Japan has accommodated Russia with loans to meet her obligations for war orders placed in this country, the northern power is now placing most of her orders in England and America instead. This is a great disappointment and loss to the many Japanese concerns that have been preparing to meet the big orders for army supplies which they had been led to expect from Russia. Indeed they anticipated orders from Russia so long as the war lasted. It would be well for those who thus complain to inquire carefully into the reasons for the change; for doubtless there *are* reasons. Probably the chief of such reasons are concerned with quality and economy as well as with promptness of delivery. In such supplies as army boots and army cloth divergence of quality and prices may prove vital in the placing of an order. This is more difficult for Japanese manufacturers to realize than for western caterers, who have been educated to understand that quality is imperative. Badly-fitting boots are as disabling to a soldier as trench-foot, but much more easily averted. It is not suggested that this was the reason why orders for boots were placed in England inpreference to Japan. It may be that. British makers were able to give longer credit, which is now a prime factor in winning orders from Russia. In any case it is certain that the failure to place further orders in Japan was not due to political or racial causes; it must be taken as a move in the interests of Russian economy and efficiency.

Digitized by Google

China

In the first of an illuminating series of articles on the situation in China the *Yomiuri* avers that no other country is so interested in the welfare of China as is Japan, and the world must not be surpised or given to suspicion if Japan displays this interest in rather a positive form. Some foreigners are disposed to see a sinister motive in Japan's interest in China, but she desires no more than the safety and independence of the republic. Japan is not trying to drive out western influence from China, as some occidentals have asserted; nor is she trying to excite the yellow against the white races. The suggestion that Japan entertains the design of annexing part of China is too absurd for serious consideration. What Japan most wants is to preclude the occurrence of anything like the European war in the Far East; and therefore she does not wish to see China divided or rendered dependent on any alien Power. China must be kept free from western aggression, for on this freedom that of Japan herself depends. Surely this is a legitimate policy and ambition. Those who proclaim a Monroe Doctrine for the West should understand the sentiments of a people who desire to avoid all entangling alliances; and such alliances foreign concessions in China would be sure to bring about.

The Future of the Pacific

In a recent number of the *Nihon Hyoron* Mr. Ejiro Hirano, a well-known publicist, dwells at length on what he regards as America's ambition on the Pacific which he interprets in the light of her new programme of army and navy expansion and the wealth she is reputed to be accumulating from profits on munitions sold to Europe. In this preparation the Japanese writer scents danger to his country, and he advises Japan to be ready to face the anticipated struggle. The center of strife, says Mr. Hirano, has passed in turn from the Mediterranean to the Atlantic and now from the Atlantic to the Pacific, though the present war has turned back the hand of time and restored the ancient conditions in Europe. This is but temporary, however, and the menace of the future is sure to be on the Pacific, which will form the international storm-center in days to come. The main question is as to what Powers are to be supreme on the Pacific, and how this supremacy is to be decided. The answer to this question is of vital importance to Japan. She constantly contemplates its favourable solution. Formerly many nations contended for supremacy on the Pacific: England, France, Germany, Russia, China and Japan; but the present war will eliminate some of these. It is not likely that the future will confront Japan with any opposition from Germany or Russia on the Pacific. They will have enough to do at home for some time to come. Though Russia may not completely abandon her idea of exploiting China and securing open ports on the Pacific, it will be a long time before she returns to attempts at realizing such ambitions. And little competition need be expected from France and China. The one Power that rises above all others before the eyes of Japan now is the United States, who stands out as Japan's greatest rival. American-Japanese relations constitute the problem of the Pacific. These two nations are expanding at such an enormous pace that a clash is probable, however much all may regret it. If America is to

Digitized by Google

be supreme on the Pacific Japan of necessity must take a back seat. The fact that America constantly shows a desire to interfere in Japan's affairs in China shows that the United States is not content with ruling the other side of the Pacific. Her impudent proposal to neutralize the railways of China indicated the extent of her ambition to interfere in the affairs of that country. The whole force of America's economic and armamental power is now being devoted to preparation for this policy of overawing the Pacific. Indeed the whole system of preparedness now under way in America proves that her objective is the Pacific and that she expects her first trouble in the Far East. As Japan cannot abandon her place on the Pacific and especially her interests in China there is every opportunity for danger ahead. America has no desire to encounter Japan, but if she runs against Japan how is the ecnounter to be avoided? Japan will do all in her power to avoid war; and yet she may be like England before the present war: helpless to stay the course of those determined to suppress their rivals. War with America seems no more impossible than the present European wer seemed before it began.

New Against Old

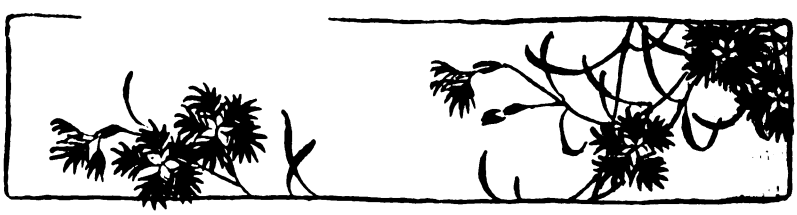
One of the most strenuous contests soon to commence in Japan is that between oriental and occidental methods of writing and printing. In a sense the struggle has already begun, but the influence on the side of the old ideographs is still so overwhelming that the other side can scarcely be heard. But the battle will no doubt wax fiercer as time goes on and Japan comes more and more in touch with the practical modern world. Japan is dead in earnest in believing much of her civilization worth imitating by foreigners and many of her ideas worth imbibing by western minds; but she will never do anything in this direction by means of her present mode of writing and printing. Romaji is bound to gain the ascendancy; but the forces yet arrayed against it may point otherwise. The chief arguments in favour of the antiquated hieroglyphics are that many Japanese words cannot be expressed without them, that they are more artistic than Roman letters and, for patriotic reasons, the national ideographs should be retained. But these arguments are not sound. Every distinction possible to ideographic writing is possible to Roman letters; and as for their alleged more artistic form, that depends on whether writing is more for ornament than for use. The Japanese *kimono* is more artistic and dignified than the western sack suit, or dress suit, but the foreign dress is far more practical and therefore more useful. Its art depends on the tailor. As for the patriotism of the change, that is mere sentiment; for it is no more unpatriotic to change one's form of writing than one form of lighting or traveling. To compare the national ideographs of Japan with Roman letters, as a convenient mode of expressing sounds, is to compare the jinrikisha with the automobile as a means of conveyance. In any case the ideographs are not Japanese, as they came from China; and, therefore, in abandoning them, Japan is giving up nothing peculiarly national or Japanese. No argument in favour of retaining the ideographs can be considered equal to the importance of a people coming into the comity of nations and giving the world a chance to approach it through its own language.

Digitized by Google

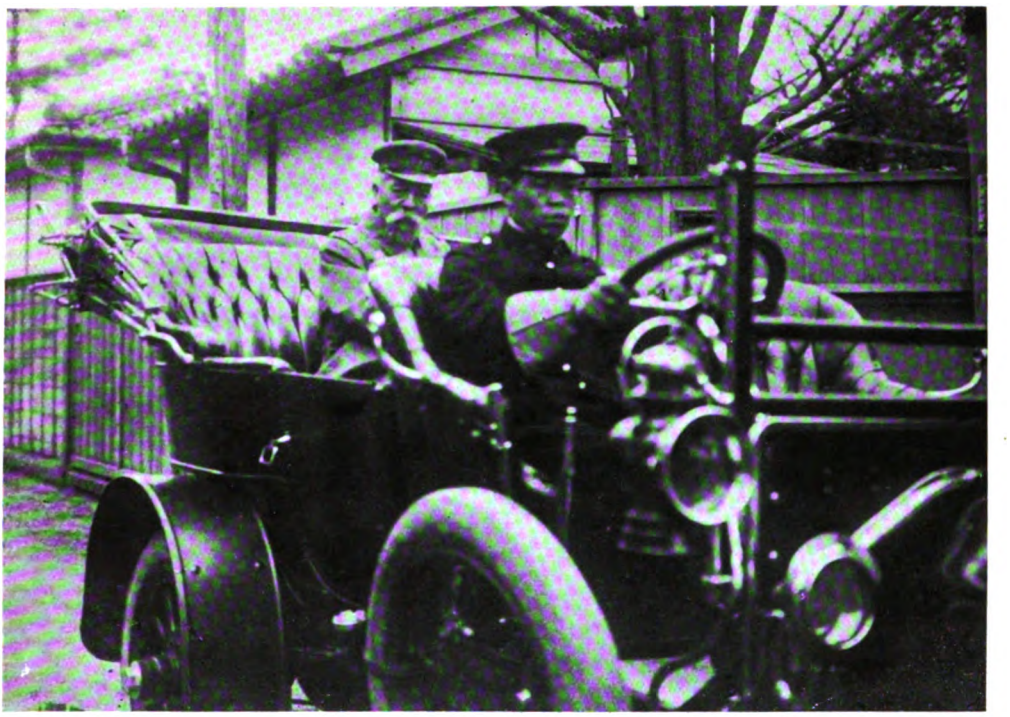
The Germans and Russians, to say nothing of the Indians, have almost isolated themselves from the world by their insistence on an eccentric alphabet, a habit now only ascribed to backward nations. Everything in our time, tends toward simplification and commonsense; and languages must fall into line as well. English-speaking people can feel the difficulty, however, as those of us who respect and appreciate the phiology of our English tongue realize. when faced with the new form of spelling now adopted by less erudite authors and periodicals.

Issue with America

In a recent article in the *Chuo Koron*, the leading review of Tokyo, Professor Suehiro, of the Kyoto Imperial University, insists that Japan can never hope to command the respect of China until she first commands the respect of the United States, which she will not be able to do until she obtains equal rights and treatment with other nations in respect to immigration in that country. Professor Suehiro says that there is much talk about friendship between America and Japan, the mention of which he regards as anomalous so long as Japanese in America do not receive equal treatment with that accorded Europeans. This writer contends that there are three outstanding issues between Japan and the United States and that there can be no real peace between the two nations until these differences are adjusted. The first difficulty is that America does not want Japan to retain the South Sea islands which she has taken from Germany; the second is that the United States insists on interfering with Japan's plans and progress in China; and the third trouble is the increasing economic rivalry between Japan and the United States, leading to expansion of armaments. Professor Suehiro seems to suspect all these difficulties will ultimately focus in China where American commercial competition after the war is sure to come into keen rivalry with Japan's interests. He holds that Japan cannot ultimately tolerate America's insistence on having a say in the Affairs of China, and especially her meddling with Japan there. In addition to American policy in China being a menace to that of Japan, the anti-Japanese movement in the United States must endanger friendship until removed. When he declares that the Japanese in America are treated like cats and dogs, very few, if any, Americans, will agree with him. The United States, to be sure, has no cause for quarrel with Japan, but the latter, concludes Professor Suehiro, has very good reason to quarrel with America; and as the movement against Japanese immigration in the United States becomes more and more acute Japan will find it more and more impossible to acquiesce.



Digitized by Google



LIEUT-GENERAL OSHIMA, JAPAN'S NEW WAR MINISTER

ANNIVERSARY OF THE DEATH OF THE LATE KINGYOKU-KIN,
A FAMOUS KOREAN STATESMAN

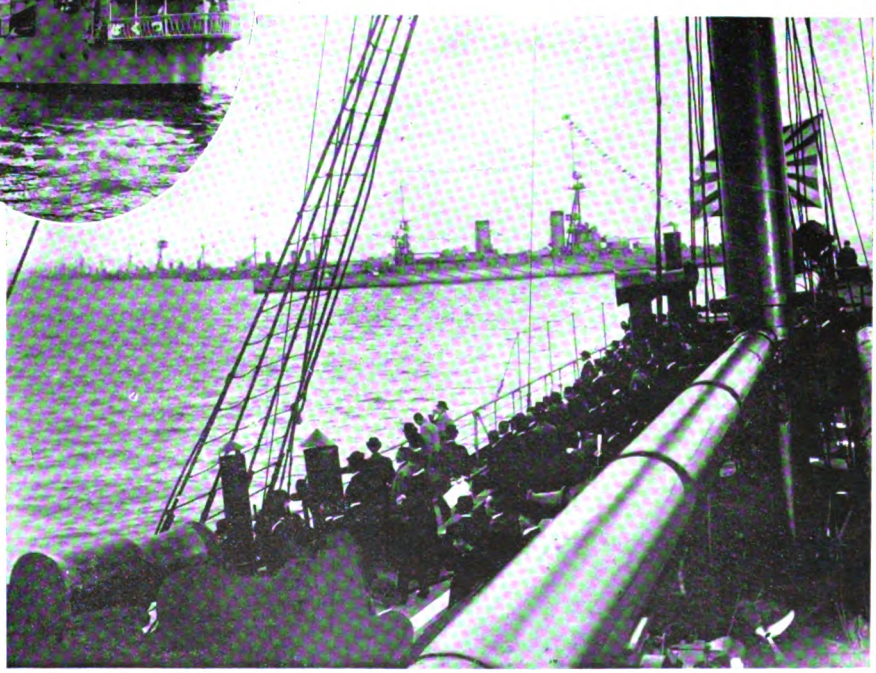
Digitized by Google

KASHIWABARA SHRINE

MAUSOLEUM OF THE EMPEROR JIMMU AT UNEBI, YAMATO

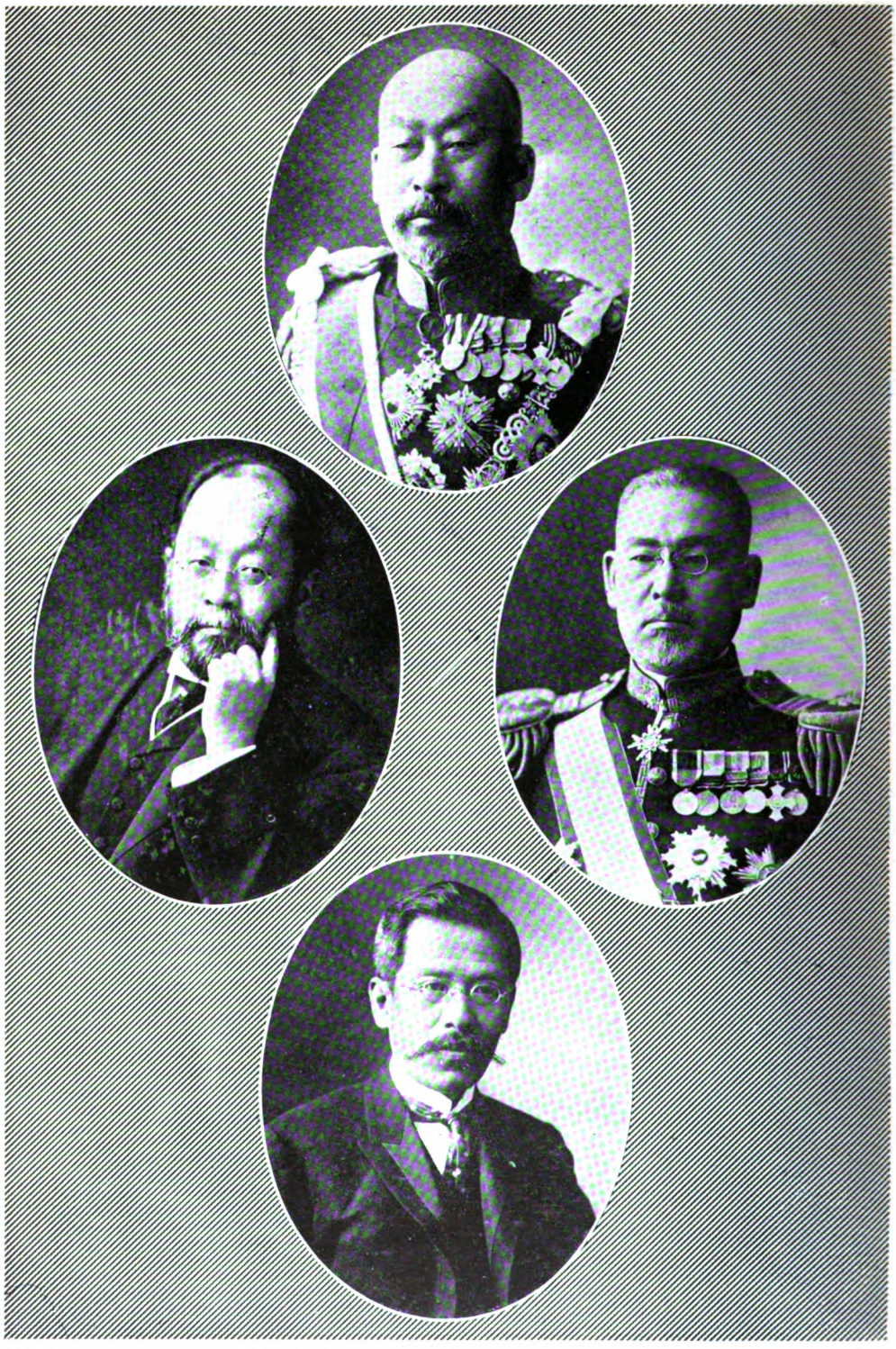
KASHIWABARA SHRINE AND UNEBI MAUSOLEUM WHERE THE EMPEROR RECENTLY CELEBRATED THE 2500TH ANNIVERSARY OF THE DEATH OF JIMMU TENNO

Digitized by Google



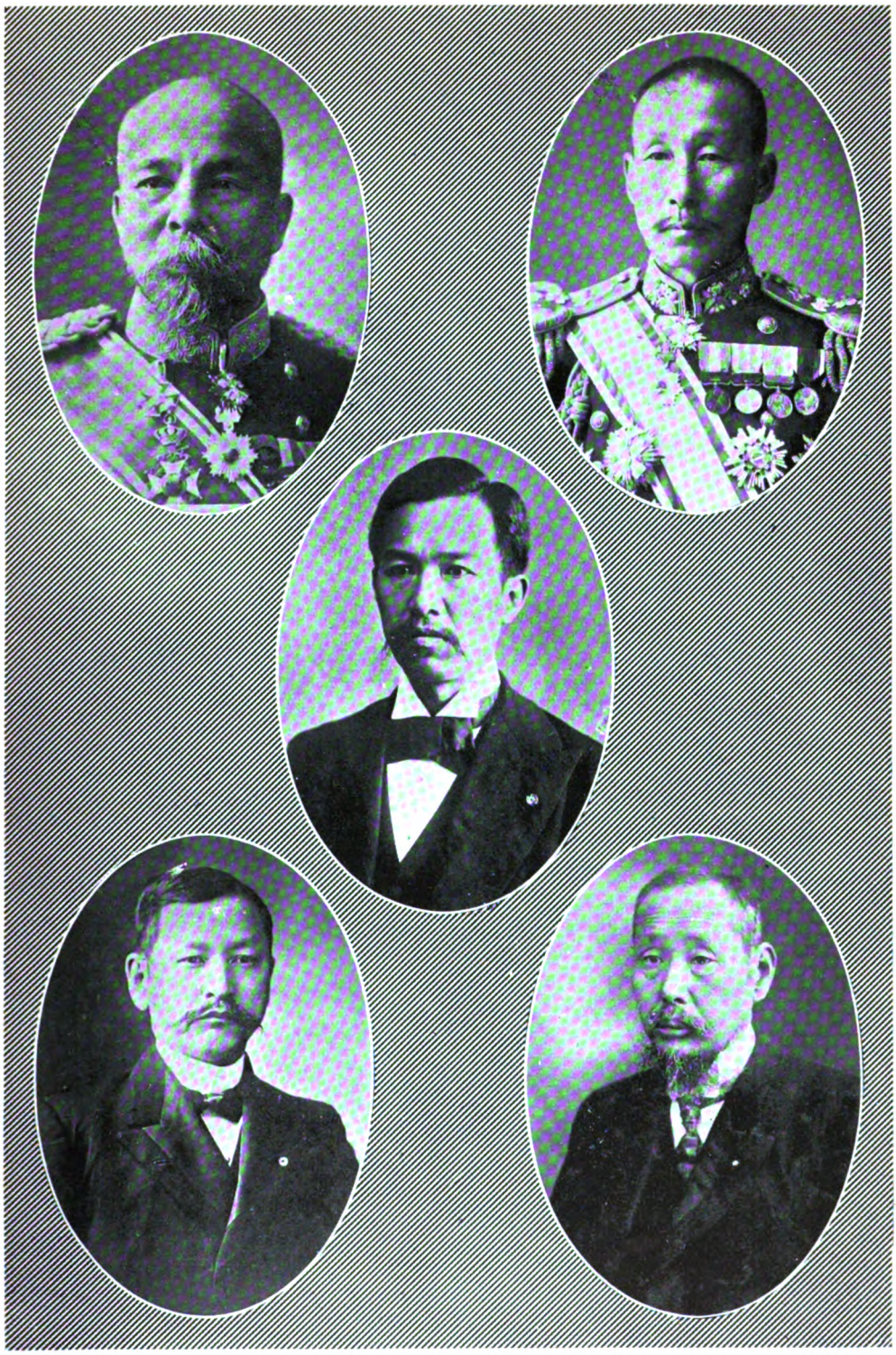
UPPER: YASUKUNI FESTIVAL IN HONOUR OF THE SPIRITS OF DEPARTED SOLDIERS LOWER: IMPERIAL NAVAL REVIEW OFF YOKOHAMA OCTOBER 25 TH., WITH H. I. J. S. TSUKUBA WHICH CARRIED THE EMPEROR

Digitized by Google



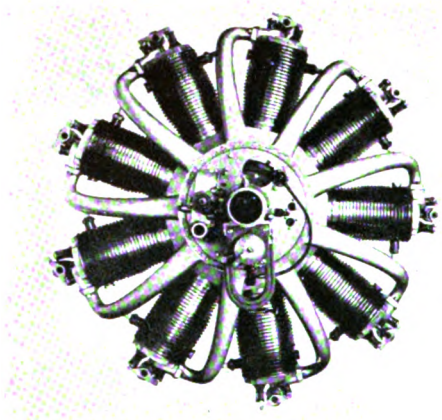
COUNT TERAUCHI, PRIME MINISTER
VISCOUNT MOTONO, MINISTER OF FOREIGN AFFAIRS
BARON GOTO, MINISTER OF HOME AFFAIRS
HON. R. NAKASHOJI, MINISTER OF AGRICULTURE AND COMMERCE

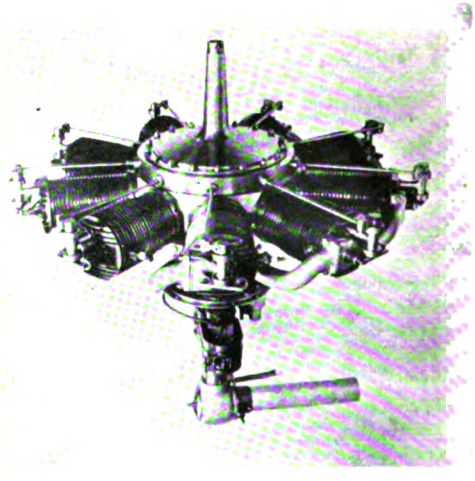
Digitized by Google

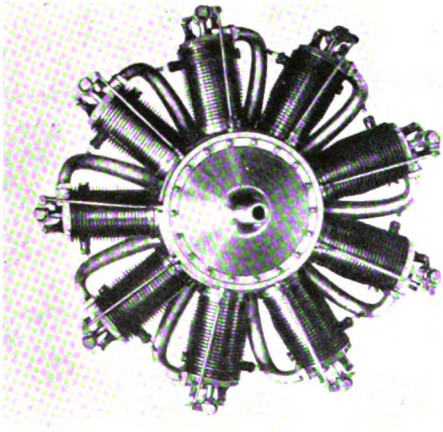


LEUT.-GENERAL K. OSHIMA, MINISTER OF WAR ADMIRAL T. KATO, MINISTER OF NAVY
BARON K. DEN, MINISTER OF COMMUNICATIONS
HON. R. OKADA, MINISTER OF EDUCATION HON. I. MATSUMURO, MINISTER OF JUSTICE

Digitized by Google

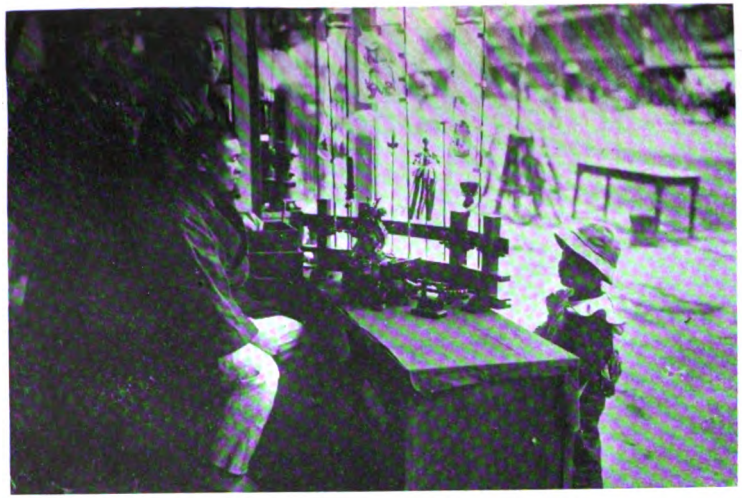




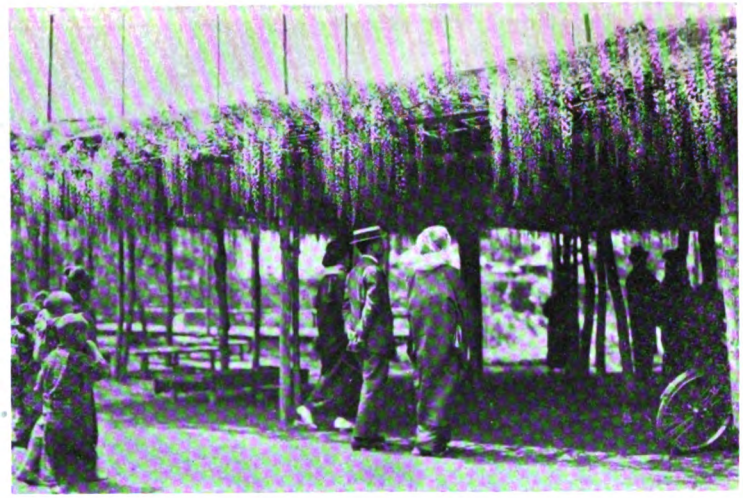


MR. SHIMAZU AND THE MOTOR FOR THE INVENTION OF WHICH HE RECEIVED THE 10.000 YEN PRIZE FROM THE JAPANESE AEROPLANE ASSOCIATION

Digitized by Google



BUYING DOLLS AND BANNERS FOR THE BOYS' FESTIVAL



VIEWING THE WISTERIA AT KAMEIDO

COUNT OKUMA WELCOMES ART SMITH, THE YOUTHFUL AMERICAN AVIATOR

AZALEAS AT HIBIYA PARK, TOKYO

Digitized by Google

JULIUS JEPPE ESQ., JAPANESE CONSUL FOR BRITISH SOUTH AFRICA,
AND HIS DAUGHTER MISS E. JEPPE, BOTH NOW VISITING JAPAN

Digitized by Google